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THE

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THE YEAR 1890 IN JAPAN.

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The forecast of 1889 was fulfilled in 1890. The year was full of difficulty, and in empire and Church the cheerful confidence of the past gave way to uneasy anticipations and fears.

THE SUFFERING PEOPLE.

A short harvest in 1889 sent the price of rice up so high that thousands could not buy it. The multitude who ever live near the starvation line became wholly dependent. Had benefactions not been large and constant they would have died from the lack of food. In the spring and summer the suffering was at its height, the abundant harvests of the autumn first giving permanent relief. During the summer cholera carried off tens of thousands, and late in the autumn the influenza paid a second and virulent visit that was fatal to very many.

Business suffered in sympathy with the general distress. The poverty of the people interfered with the usual course of trade ; and a number of circumstances, which need not be repeated here, combined to render business unprofitable ; failures were very many. But for the most part the distress, both physical and financial, was endured in silence. These Orientals have not yet learned our Western fashion of loud wailing over the misfortunes which they accept as a part of nature. Does our thought of the Heavenly Father, in whose hands are the issues of life, render us less patient than these who know no such all-loving guide and God ?

THE STRUGGLING POLITICIANS.

Politics occupied a new place of importance in the popular esteem. The struggles which had been obscure and underground came out into the light of day as the elections for the first members of the Diet drew near. But no great issue divided the nation, and the contests were between factions and individuals. No faction or individual obtained a decisive majority of the whole number of members, though the "Liberals" constitute the largest group. When the Diet met in the autumn, only one thing was settled beyond doubt—the Lower House of the Diet was not friendly to the

present Ministry or to the system which that Ministry represents. It was clear that a struggle for power, involving fundamental constitutional questions, would ensue. The leaders on both sides deprecated such a struggle, but they have proved unable to prevent it. The weeks passed have been tempestuous. The Diet has won some victories on minor points ; but the most Radical section has forced the fighting on the budget, demanding such reductions that the Ministry declares itself wholly unable to comply. The Moderates seek only such economy in administration as may reasonably be agreed to. The Radicals want the fundamental political problem solved at once ; the Moderates seek a compromise that shall permit a gradual and peaceful emergence from the difficulties that every one admits. There is no party which advocates the Government outright, or defends the present system. As in so many other questions, all are progressive, the dispute being as to the pace. And all well-wishers to Japan must desire the defeat of the Radicals, since their victory will result in the sharpest crisis the empire has known in years. Unfortunately they control the Lower House by a decisive majority.

The Meddling Youth.

The oddest feature, and the most inexplicable, of the situation, is the fashion in which young men of no apparent claim to influence or position constitute themselves the guardians of the empire's honor. As in years past such men have assassinated ministers of State, so now they band themselves together that they may coerce the Diet. Their influence is Radical, and they have repeatedly attacked members not of their way of thinking, and their threats of vengeance are constant. Some of them have been banished from the city ; but the strangest element in the situation is the comparative immunity from punishment which they enjoy. Some influence seems to protect them, and accordingly reports are not wanting that they are in the pay of various influential personages. Until Japan learns in private and in public, in the family, the school, and the State, to discipline and restrain the youth who now grow rank, we cannot expect a peaceful and orderly development.

The Foreign Treaties.

The parliamentary struggle has diverted attention somewhat from the question of treaty revision, but indications in plenty show that the subject is not out of mind. And the popular demand rises with each delay. The foreign powers missed their opportunity when, years ago, Count Inoue was ready to grant all that reasonable men had any right or wish to demand. But the foreign powers could not agree among themselves or with him. Now popular sentiment must be taken into serious account. No minister would dare make a treaty which public sentiment disapproved. His life would not be safe for an hour. And public sentiment is not more reasonable in Japan than elsewhere. Since in the past the representatives of the

powers have been unable to agree with the most reasonable and fair-minded Japanese ministers of State, there is small chance that now they will listen to the people. In the past Japan has been in the right; but it is a question whether the popular demands do not put it in the wrong. This much is sure—so long as the treaties are unrevised, so long will the anti-foreign agitation continue, so long will it be impossible that foreigners in any calling shall regain their former position. At the same time every new demand makes foreign compliance more difficult, so difficult, indeed, that revision would seem to be indefinitely postponed.

The Year's Missionary Work.

All of the facts related above have affected injuriously the work of foreign missionaries. The hard times have reduced gifts to the Church and hindered its extension. The political struggles have diverted the public mind, the meddlesome young men have given some of their attention to missionaries and to foreigners, and the question of treaty revision has so affected society in general that even the Church has participated to some extent in the anti-foreign spirit. The table of statistics just published shows the effect of these and other causes. The entire net gain of the whole Protestant body in Japan for the year is 1199, a gain smaller than single missions have repeatedly reported in the past. The table is not wholly trustworthy, it is true, in spite of every endeavor to make it so; but I do not know that the errors are greater than in other years. The Methodist Episcopal Church reports a decrease of 198 in the total membership, and the Congregationalists a loss of 169. The latter is in spite of the facts that they report 1615 baptisms for the same period. It can be accounted for only on the supposition that the reports for the two years have been made up from different data. The Church of Christ (Presbyterian) reports 1280 baptisms and a net increase of 517, the losses being through disaffection caused by the Plymouth Brethren, and, to a much larger extent, the revision of congregational rolls. The Nippon Sei Kokwai (Episcopalian) shows the largest net gain, 578; but the figures are only approximate, and appear not to allow for the losses so noticeable in the other reports. The Canadian Methodists are the only others who show a gain of more than one hundred.

The contributions show a gratifying increase, the total being, *en* 69,324.95, a gain of 15,821.22. (The *en* is equivalent to the silver dollar.) Most of this increase is to be credited to the Congregational churches, though the Methodists and Episcopalians also report an increase.

Most of the other columns show a decrease, and some hardly show the full extent of the losses. Especially has the year been full of discouragement to those engaged in the higher schools. The mission schools were never so well prepared for large and successful work, and were never before so little esteemed. Some of the boarding-schools have lost half their pupils, and the losses continue. A strong national feeling is asserting

itself. It insists upon a training that shall be more distinctively Japanese in management, methods, and subjects. It strongly objects to institutions that seem to subject students to the control of foreigners. The change of sentiment on this subject within the past two years amounts to a revolution. It is to be hoped that a reaction will before long restore the schools to their old position. Should such prove not to be the case the question of the discontinuance of some of the schools must be seriously faced.

The Missions and the Missionaries.

One mission has been added during the year—the Universalist. The Unitarian Mission also gives its report. The entire missionary force is 577, including the wives. This is an increase of 50 men and women. The force is distributed in 29 societies.

I would again venture the opinion that our present missionary methods are in the extreme wasteful of money and life. Rightly distributed and massed, one half the present force could accomplish all, and more than is now done. Instead of so much earnest appeal for men and money I propose a year of appeal for the better use of the forces we have. Until something is done to combine the Protestant forces the waste must continue. Is confederation in the great work of evangelizing the world still impossible? Can we expect thinking men to continue and increase their gifts if the half goes to waste? Doubtless the case is not so pressing in other lands; but, for the things I see and know, my language is none too strong.

Nor can I fail to say that the time is not auspicious for an increase of missionaries, apart from the great waste resulting from divergent plans and aims. It is not impossible that in certain parts of the field the missionary adds little to the effectiveness of the work. The complaint is heard, *e.g.*, that schools have too many missionaries in their faculties, and the popular demand for addresses and sermons from foreigners has greatly fallen off. The way is not so open, nor the invitation so pressing, as a few years ago. It may be only a passing wave of sentiment, but while it lasts we may well give the precedence to calls from other fields, as they, in the past, have given way to us.

And yet the time is by no means past for foreign missionaries in Japan. In some parts of the empire, in the interior provinces and in the south and west, they can still repeat the triumphs of the days gone by. They are still welcomed, and their leadership is ardently desired. They can still, even in Tokyo, find work of the last importance in educating a Japanese ministry, and in the preparation of a theological literature. And wherever there are earnest, spiritually minded men, their influence must be felt. But beyond all this the missionary organization is still necessary. The Church and the work would suffer were it withdrawn. The missionaries supply the unmoved framework, the inner form little influenced by superficial change, that is essential to the strength and permanence of the Church as

an organism. Premature withdrawal would subject it to a strain we may well wish for a while postponed. Such function may be far from the ideal entertained by the missionary of his own position ; it is certainly less imposing than the missionary position in most lands ; but if thus service is rendered to the Master, we shall be content.

The Theological Unrest.

Japan participates in all the movements of our age. No wall or tariff shuts the empire out from freest communication with the world, and the ideas which agitate thinking men find ready entrance here. For years the leaders of the Japanese Church have followed with intense interest the course of theological thought. They read freely both sides. Papers, reviews, and books are in demand in proportion as they reflect the current intellectual life. Not the wisdom of our fathers, but such as our age can furnish, they desire. Confucianism has satisfied their longings for an iron-bound conservatism. They are proportionately eager for progressive thought. Disposition and public sentiment combine to urge in one direction, and there is no opposing power that shall attempt to hold them back. If the intelligent, influential young men are to be orthodox Christians, it will be because orthodoxy makes the strongest appeal to mind and heart. The newest and extreme thought is not left to the printed page, it has its living representatives. The German Evangelic Mission is led by men of solid learning and strong ethical and spiritual powers. They are naturalists in their exposition of the Bible, denying all miraculous elements. They reject the Divinity of Christ, His miracles and His resurrection. Yet, with what seems to an American a peculiarly German inconsistency, they declare that their one desire is that Christ may be accepted by the Japanese, and in walk and conversation they breathe the spirit of the Master. They give in lectures and printed articles a wide circulation to the advanced views of the German schools, and their words are eagerly read and heard by the young men of our churches. The Universalists and the Unitarians, from different points of view, are in sympathy with the Germans, and the three bodies form one party of considerable strength and influence. Some of the ordained ministers of other bodies have returned from the United States more or less in sympathy with the cruder forms of the new theology.

This condition of things fills some of the conservatives with alarm. But I deprecate the views they insert in American periodicals. We are not in a panic at all. We welcome and rejoice in this full and free and fair discussion. When did the truth ever ask more than a fair field and no favor? It is a strange novelty that we who profess to hold the truth should seek to hide timidly behind traditional defences. If the truth cannot protect itself—but who would thus doubt His power who is the Truth? If some of our opinions cannot stand, is not the truth better than our opinions, however venerable? For our part, we do not fear the result. We do not for a moment doubt the final triumph, nor can we believe that the Church

has been mistaken all along in accepting Christ as Son of God, and the Bible as supreme in doctrine and life.

The Synod of the Nippon Kirisuto Kyokwai.

The most significant event of the year in matters ecclesiastical was the meeting of the Synod of the Nippon Kirisuto Kyokwai (the Japanese Church of Christ, with which are connected the Presbyterian and Reformed missions). This Church has long been considering the revision of its constitution. In 1877, when the present organization was effected, the Church yielded to the earnest desire of the missionaries, and adopted unabridged and unamended a Form of Government, Book of Discipline, and Confession of Faith, imported from the United States. The Confessions—there were two of them—had not even been translated, but were adopted purely on faith. They were adopted, but they have never been the true Confessions of the Church's faith. Years ago a committee was appointed for their revision, but its labors were interrupted by the negotiations for union with the Congregationalists. After those negotiations were broken off a new committee on revision was given definite instructions. The committee reported in the early summer and Synod met in December to discuss the report.

Synod was a thoroughly representative body, most of the leading men being present. Foreigners were in a small minority, and from the start the Japanese took the lead. The result is their work, and this it is which renders the meeting so significant. We have a fair test of the true faith and spirit of the Church, and not a mere reflection of foreign missionary sentiment.

The Japanese Christians think for themselves, that is the most evident comment. They are almost morbidly averse to leading-strings—especially now are they eager to show their intellectual independence. Any attempt to coerce them will result in disaster. At the same time they will listen to advice and reason.

The Church is soundly evangelical. It stands firmly by the great essentials of the faith. It is not infected with Unitarian or Rationalistic virus. No one expressed himself as other than in entire sympathy with the truth once delivered to the saints.

But the Church insists that there shall be widest liberty in non-essentials. It is eager to reject the systems of theologians. It would embrace all who truly accept our Lord and Saviour. . In its brief creed it desired to embody these two aims, and to show itself thoroughly evangelical and yet so free that none may be excluded who do not deny the faith. It would have no imported Confession. It asserted at once its indifference to the strifes and shibboleths of Western lands, and its desire to bear testimony against the errors that threaten in Japan. Whatever may be our opinion as to the success of the endeavor, or as to the sufficiency of the Confession as finally adopted, there is no doubt about the sincere purpose of the

Church. Nor need there be question that this purpose in the main was right.

The Church has a strong missionary spirit. The debate on the Confession was dominated by the desire to make it an effective missionary document. The Christians never forget their position in the midst of a non-Christian people, nor their duty as witnesses for Christ, however much their labors fall short of their admitted obligations.

The Church accepts gladly the Presbyterian polity as a form of organization, but it rejects all exclusive claims even for its own forms, and occupies theoretically no position that may hinder union with other bodies. A strong desire for the organic union of Christians of every name was manifest throughout, though there is no immediate prospect that such desires may be realized.

The Hopeful Outlook.

It is not to be denied that the year has left a feeling of uncertainty and fear in the minds of many. Some even look forward to indescribable disaster; but a calm review of all the facts warrants us in saying that the outlook is full of hope.

Even with so strong an anti-foreign spirit as the last year has shown, our Japanese Christians have held their own. Thirteen were elected to the Diet. One of them was chosen President of the Diet, and a second, permanent Chairman of the Committee of the Whole. These two posts were most keenly sought, and their occupants are very prominent and important in the public's thought. Christianity has further shown its wide influence by the long-continued agitation against licensed prostitution, an agitation that has enlisted a large share of popular approval and sympathy. It is no small triumph that Christianity so soon manifests itself as a moral force in the national life, and that it is so secure in its place that its profession is no hindrance to high political advancement.

The fact that the Church contains so many men of prominence, so many men second to none in their wide influence, is high encouragement, although, as a natural consequence, the foreign missionary is thereby remanded to a somewhat secondary place. As the Church thus reckons judges, professors, members of the Diet, prominent journalists, and high officials among its active members, we cannot expect the same position we should occupy in lands where the converts are for the most part from the lower walks of life. But we must be narrow indeed if this success becomes a source of discouragement. Let us thank God and take courage.

Though the year has been a trying one to foreigners, still has the Church remained remarkably friendly. There have been sharp criticisms of men and methods, it is true; but we should hesitate to demand submissive silence from our friends. And it is not to be forgotten that the prevalent hostility to foreign institutions of every kind, and the association of the Church with missionaries in the popular mind, has been the cause of denial

that the Church and foreigners are identical—a denial that has sometimes been more emphatic than agreeable in expression.

The theological unrest, too, gives rise to hope. One minister joined the Unitarians, but he carried no one with him, and there is no disposition to follow his example. Already there are signs that the Radical flood has passed its height and begun to recede. We shall hear less of it in the years to come. It is not to be overlooked that the Unitarian Mission has a new leader of a spirit very different from the former "ambassador," whose hostility to orthodoxy and to other missions is replaced by friendliness and a desire for such co-operation as is practicable. The Plymouth Brethren, too, have about exhausted their capabilities for mischief, and almost cease from troubling the congregations. Some of the keenest of the Japanese ministers feel that the tide now sets with us.

There is no falling off in the numbers of young men who press into the Christian ministry. And for the theological department of the Meiji Gakuin I may say that our junior class is not only the largest but the best that has entered the school. There is no better test of the true condition of the Church.

The difficulties have culminated in Tokyo. In the provinces the state of things has been by no means so trying. In a letter just received, a missionary of much experience and sound judgment writes: "The condition of affairs in Central and Western Japan was never more promising. Converts are not gained so rapidly, perhaps, as in some years gone by, but the churches were never in so good condition before." That testimony can be duplicated by many witnesses in widely separated fields. And even in Tokyo our most intelligent pastors say they find no widespread opposition to Christianity, nor any cause for real discouragement.

Surely God has done great things for Japan, and His Church may trust Him for the days to come. He does not leave us without evidence of His presence and blessing. Through His grace the Church shall go forward, that it may be His witness and the preacher of His Gospel to all the inhabitants of the land.

Meiji Gakuin, Tokyo, February 12, 1891.

DR. GRIFFIS ON JAPAN.

BY THE EDITOR-IN-CHIEF.

Dr. Griffis has recently published an article on the Constitution of Japan which deserves wider circulation. He refers to the meeting of the Imperial Diet, which entered upon the work of sharing with the Mikado the government of the forty millions of Japanese, and remarks that on July 1st, 1890, the national election took place and proved to be quiet and decorous. The privilege of voting for members of the House of Representatives was restricted to certain taxpayers, so that the electorate probably did not number more than one million voters. By a decree dated

July 10th, the administration of the two houses was organized by the appointment of a Chief Secretary, ten assistants, two probationers, and twenty subordinates for each branch of the Diet, and the proceedings were opened by the emperor in person.

Mutsuhito, the one hundred and twenty-third Mikado, was born, by a strange coincidence, on the very day that Commodore M. C. Perry stood on the deck of the Mississippi ready to sail for Japan. Wonderful changes have taken place within these thirty-nine years, and Dr. Griffis asks what grounds have we for believing in the solidity and permanence of representative political institutions in such a nation.

The story of the Japanese begins with the foundation of the empire, B.C. 660, which is in many other respects a very marked era in the annals of the human race. Their actual history begins very nearly a thousand years after. The dual system of government, under the Mikado at one end of the empire and the Tycoon at the other, lasted until 1868, when the Tycoon gave way to the Mikado. Japan has always suffered from having no external foe or force to compel national cohesion, and society was split up into eight or more grades from gods to pariahs, and the country itself into three hundred feudal clans. Historical research and the fear of subjection by foreign nations begat that new thing in Japan, public opinion, and to save the unity of Japan from divisions such as were seen in India, the dual system of government fell at the dictation of public opinion. The American Naval Expedition of 1853 simply brought the crisis. The Tycoon, hitherto despotic, felt compelled to ask the opinion of the clans as to what should be the answer to Commodore Perry, and the first informal Parliament was summoned.

The events from 1853 to 1890 simply record the march of public opinion. Dualism first went down and feudalism followed. Provision was made for a permanent national parliament, and the leaders of the revolution constrained the Mikado, then but sixteen years old, to swear that he would call a deliberate assembly and submit to it affairs of State. This charter oath of five articles forms the basis of the new Japan. The way was accordingly prepared for the complete separation of the executive, legislative, and judicial functions, and in 1878 provision was made for the education of the people in their new political duties.

After much popular agitation in behalf of a national parliament, on October 12th, 1880, the Mikado signed the decree promising to limit the imperial prerogative, and call a parliament to meet in 1890. The constitutions of various other governments were carefully examined, and on February 11th, 1889, on the anniversary of the ascent of the throne, B.C. 660, by the first Mikado, Jimmu Tenno, this grand document was published, the magna charta of Japanese liberties.

The constitution consists of seven chapters with seventy-six articles, which treat of the Emperor, his subjects, the Diet, ministers of State, the Privy Council, etc. The upper house, or House of Peers, is a mixed

body. Members of the Imperial family, princes, and marquises sit for life. Counts, viscounts, and barons are elected for seven years. Certain men notable for ability and learning have a life term. There is also a provision for commoners to be elected to this house, which thus involves representation from the three estates of the realm.

The constitution approaches closely the model of Germany and Great Britain. Most important are the thirty-two articles of Chapter II., which grant and define the rights and duties of the subjects. Hitherto the masses had politically been ciphers, bound to obey, pay taxes, and hold their tongues. Now the status of every subject is fixed by law, and by law his rights are guarded. Modern Japanese law is based on the code of France. The judiciary consists of local courts, district courts, court of appeal, and a supreme court, and judges are appointed for life.

Western nations look with intensest interest to the unfolding of Japan's future.

Japan and the Bible.

Twenty years ago the people of Japan had never seen any part of the Scriptures in their own tongue, and placards prohibiting Christianity were displayed on the corners of the streets.

In 1872, aided by a grant from the American Bible Society, Dr. Hepburn's version of Mark and John was printed in Yokohama, and a committee was formed for translating the Bible.

The first edition of the New Testament appeared in 1880, and the entire Bible in 1888. From 1874 until now the American Bible Society has circulated in Japan more than 550,000 volumes of the Scriptures ; and there are now more than 250 churches with over 30,000 members.

In view of the many agencies employed, it is gratifying to have so competent an observer as Dr. Hepburn ascribe one half of all the results of Christian missions in Japan to the work of the Bible societies.

Similar work is being done in connection with the labors of American missionaries in various parts of the world, and a secretary of one of our largest missionary boards has recently said : " I know of no single agency which can for a moment begin to compare with that of the Bible Society in giving permanency to our missionary work in every field. I find myself depending upon its work more and more as I come to appreciate more fully what its volume is and what its significance is."

Of the publication of the complete Bible in Japanese, Dr. Griffis further says : " An able English editor declared that the publication of the Bible in Japanese was 'like building a railway through the national intellect.' This was perhaps the proper metaphor to employ in this industrial age, when civilization moves on rails and wires. To one not blind to the æsthetics, or deaf to the harmonies, of a noble work of letters, the human mastery over difficulties suggests rather the slow building of a glorious cathedral. The Bible in Japanese as we have it to-day—despite our thrills of joy and pride

that it is mainly the work of American missionaries—is not a finished product. It is, however, so substantially near the ideal that it must be the basis of all future enterprise. Even its very shortcomings, felt most keenly by the master-builders of this stately edifice of language, point in the direction of final triumph.

"When in Tokio on the 3d of February, 1888, the veteran translator, Dr. J. C. Hepburn, suiting the action to the word, took the Old Testament in one hand and the New Testament in the other, and reverently laying them down—a complete Bible—said: 'In the name of the whole body of Protestant missionaries in Japan, and of the whole Church of Christ in America and England, I make it a loving present to the Japanese nation,' the audience, made up of Christians from three continents, was deeply moved at the simple and touching ceremony. It was less like capping the obelisk at Washington with its polished aluminum finial than it was setting the headstone upon a glorious cathedral. In that completed work of pen and type, as in the splendors of some saintly minster, were embodied the hopes and aspirations of a nation awakening to new life, the prayers and sufferings of martyrs slain for Christ's sake, the toil and tears, the patience and hope of noble missionaries, the triumph of success after many failures. Of one of the first translators who delved for the foundations, laid the first courses of the edifice, and even saw its fair walls arise, it may be said with truth that he rests from his labors, but his works do follow him. The labor is over; the work remains. As I hold in my hand the comely duodecimo volume, which moves the scale at twenty-one ounces avoirdupois, I think of the far more exceeding and eternal weight of glory which it suggests.

"In the presence of the mountain of to-day it is well to remember the plain. Before our shoutings of 'grace, grace unto it,' and praises richly deserved to consecrated workmen, let us look back at the toils of the master-builders.

"There is a pathos, and there are streaks of humor, in the evolution of this, the fittest expression of the Word in Japanese, which is sure to be a survival of the first order. The naturalists who follow Darwin or Wallace may not be able, owing to 'the imperfection of the geological record'—or otherwise—to furnish at call the 'transitional forms;' but in the processional movement toward a perfect Bible, even our slender Japanese library holds some interesting and grotesque 'missing links.' True, we have searched the story of Roman Christianity in Japan from 1539 to 1637, and find no translated Scripture; nor does Mr. Satow in his 'Jesuit Mission Press in Japan,' though he has ransacked all Japan and the libraries of Papal Europe. Have we not, however, the amazing and amusing first attempts of Dr. Bettleheim in Loo Chooan? Do we not possess that wonderful translation of Matthew, by an immersionist, in which we read of 'John the Soaker, preaching the Gospel of soaking unto salvation;' 'Whoever believeth and is soaked shall be saved,' etc.? It is 'soak,' 'soaker,' 'soaking,' 'soaked,' to the end of the book, when *hitashi*, mean-

ing to steep, macerate, moisten, is used to translate the Greek variants of a certain much-discussed word. Would that we had what we know existed, the versions of 'the books of Genesis and Matthew, and the Gospel and Epistles of John,' made in China by Dr. S. Wells Williams, and the work of Dr. Gutzlaff; both of whom learned the language from castaway Japanese sailors. It would touch heart and imagination deeply to look upon the translations made from the Dutch Bible by native interpreters for themselves or others! It was for reading these that men, groping after God, seeking Christ when there were none to lead them, suffered imprisonment, torture, and bloody death. How thrilling also are the stories of the power of the Bible in Chinese, bought from junk-captains or Chinese traders at Nagasaki, over such men as the father of Rev. J. T. Isé, who started the first Japanese students to the United States, and Joseph Neesima, of whom we all know! Mr. Isé's father was assassinated in Kioto in 1869, because he was a Bible student, and was suspected of being a Christian, as he indeed potentially was. In 1888, his son, pastor of a Christian church in Tokio, the new capital of the new nation, made the principal Japanese address at the completion of the Bible in his own and his father's tongue.

"The writer, in 1870, saw the chips in the workshop, the dust and *débris* of foundation laying. He heard the groaning of the missionaries concerning the difficulties and hardships, the gloom of the situation, the refractory and unspiritual nature of the vernacular, etc. Yet already Dr. Hepburn had made a beginning, and the writer, on disappearing from civilization into the interior, in February, 1871, took with him to Fukui a manuscript copy of the four Gospels, of which he made good use, in a Bible class which he began in his house, with some of the students. Stopping for a day at the sunny home of our veteran, Rev. Dr. D. C. Greene, he found him already expert in nicely discriminating Japanese equivalents for the crystal-clear terms in the Greek New Testament. It afterward became Dr. Greene's pleasure to translate four of the New Testament books, to do years of work in revision, and with Rev. Dr. L. H. Gulick to superintend the printing, and to read all the proofs of the entire Japanese Bible.

"It was not till 1872 that a convention of missionaries formed definite plans for translating the New Testament. After several years of labor, in which Dr. Hepburn and Rev. Messrs. S. R. Brown and D. C. Greene were the chief, though by no means the only workers, the Scriptures of the New Covenant were issued, and at once widely read by the Japanese. Far more than is the custom in American churches, the Japanese bring their Bibles to church with them, and follow the minister in his reading.

"From the first the native brethren, with characteristic and laudable ambition, desired to take part in the work of rendering the word of God into their mother tongue, despite their lack of acquaintance with the original texts. Six years of training, however, and daily intellectual and spiritual contact with the missionaries during the preparation of the New Testament, gave to several elect native scholars a wonderful grasp of the general sub-

ject, as well as mastery of the problems of translation. The men of God from America and Great Britain enjoyed the reciprocal and inestimable benefit of these native scholars, such as Rev. Messrs. T. Matsuyama, Uyémura, and Ibuka, and of the brilliant and versatile man of letters, Takahashi Goro. From the very first day until the last, Mr. T. Matsuyama wrought with fervor and untiring patience, and it is the testimony of a missionary of nearly twenty years' experience in Japan that 'the influence of this native scholar is seen in almost every sentence of the translation.' Mr. T. Matsuyama, who is now pastor of the Hei-an Church in Kioto, is one of the most learned and painstaking students of the old Japanese literature. His acknowledged excellence as a scholar not only shows what kind of material and *personnel* the missionaries have been enabled in God's providence to utilize, but makes both ridiculous and contemptible some recent criticisms, spoken even in Tremont Temple, upon the work of our missionaries in Japan.

"Plans for translating the Old Testament were not made until 1876, nor perfected until 1882. Portions were printed at intervals between 1882 and 1887; but the difficulties were great, and the failures were many. Delay in this case proved neither dangerous nor fatal, but eminently advantageous; for it secured uniformity of style. In this one respect, the Japanese Bible excels even the English, and can safely be ranked among the most successful missionary translations of the world. Practically the same men, with many assistants, performed the whole work from Genesis to Revelation. In the gracious providence of God, Drs. Hepburn and Verbeck, Rev. P. K. Fyson, T. Matsuyama, Takahashi Goro, Rev. D. C. Greene, and Rev. David Thompson, were spared to see the completion of the work. The Rev. S. R. Brown was unable to witness on earth the crown of his hopes, for he died in 1880. The translation, first in separate portions, and then in its complete form, was printed at the expense of the American, the British and Foreign, and the Scotch Bible Societies, all of which had also made generous contributions for the support of the translators, and the expenses incident to their work.

"The style of the version is as loyally close to pure Japanese as the form of the book language will allow. Indeed, it is the very simplest form of the book language. In it special prominence is given to the pure native element, as against the Chinese-Japanese so fashionable during the last half century or more. It is the style best adapted to liturgical use, and its fitness is generally recognized. Indeed, in his grammar of the written language, Professor Basil Hall Chamberlain, of the Imperial University of Tokio, and perhaps the highest living authority in Japanese literature, quotes from this version in illustration of points in Japanese idiom, thus acknowledging it in some sense as an authority as to idiomatic usage. The gem of the Old Testament work, as all acknowledge, is Dr. Verbeck's rendering of the Psalms. To this labor of love—one of the most scholarly pieces of work in the Japanese language—he devoted much time during a

period of seven years in constant association with natives who were acute, learned, and devout.

"It is not too much to hope that this version of the Bible may do for the Japanese mother-tongue what the English Bible has done for our own noble language and literature. Competent native observers declare that it has already exerted a noticeable effect upon the development of Japanese literature. How comforting and full of reward it must be to the translators, who have toiled long on certain passages, to hear them quoted by the eloquent native preachers in impassioned discourse that sways the lives and eternal destinies of thousands!

"In briefly outlining the history of this noble monument of scholarship and consecration, the writer trusts that his brethren, Thompson, Davidson, Maclay, Cochran, Piper, Wright, Waddell, Goble, Knecker, Shaw, Blanchet, and others, who have borne a noble share in the grand work of giving the Bible to this nation of nearly forty million souls, will forgive the shortcomings of this article, limited as it is in space. In due time, the Japanese Christians, becoming masters of the Semitic and Greek tongues, will erect on the foundations laid by the missionaries a still more stately edifice of sacred scholarship to enshrine that word of God which liveth and abideth forever. Yet the writer is presumptuous enough to hazard the prophecy that even future generations of native Bible translators will no more be able to ignore Hepburn, Verbeck, and Matsuyama than were the English revisers of 1611 or 1881–85 able to forget Tyndale.—*Congregationalist.*

BUDDHISM AND CHRISTIANITY.

BY REV. E. SNODGRASS, TOKYO, JAPAN.

The Buddhists of Japan, especially the well-informed Buddhists, are by no means ignorant of the scientific references in the Bible; and, more than this, they were not ignorant of Sir Edwin Arnold's attitude toward Christianity, the deadly antagonist of their withering faith. This being well known on both sides, it was not surprising that Sir Edwin, in his addresses in Japan, should say that man is made "*not of clay or dust, as is ignorantly said, but of carbon, lime, etc.*" And, moreover, it was not surprising that Sir Edwin experienced the unpleasant necessity of having to refuse "*numerous influential invitations to address the Buddhists of Japan.*" Dr. Ellinwood's reference to the fact that Christian phrases and conceptions were read into Buddhism by the author of "The Light of Asia" is parallel to the fact of the same author's attempt to harmonize Buddhism with modern science in a lecture which he delivered here before the Japanese Educational Society the third Sunday in December, 1889. "The Sun Goddess is tempted from her cave by a mirror. This is more scientific and less mythical than the legend of a Hebrew chieftain command-

ing the sun to stand till he could finish a bloody battle. The now to us incognizable sounds, colors, and distances are the *Maya* of Buddhism. Darwinian evolution is the *Dharma* and *Karma.*" With these revelations before us, why has it not occurred to some one to start the cry that modern science is plagiarized Buddhism?

But what is the worth of such an unfounded claim that Christianity has borrowed from Buddhism? Nothing. I, for one, feel grateful to Dr. Ellinwood for the excellent store of facts given in his article in the February REVIEW. I wish to simply emphasize some of them.

1. The very starting-points of the two religions are antagonistic, and hence oppose the idea that the superior could have copied from the inferior. Ask an educated Japanese to-day, "Has Buddhism a god?" The answer comes, "None other than the man himself." Buddhism is now thoroughly atheistic, though it may not always have been so. The most reliable history we have of Buddha sets him forth as a reformer. His early teachers were two Brahman ascetics. At first Buddhism may have held an idea of a supreme being, a Brahma; for in the oldest writings it is often mentioned that the supreme Brahma influenced Buddha. This may have been the foundation for the divinity which was afterward bestowed upon Buddha.

In regard, again, to a supreme being, Dr. Oldenberg* reasons that the Indian Brahman worked out a supreme being from the inner consciousness —the *ego*, the *Atman*. Separating the *Atman* from the individual, a new being is found which converges back into Brahma, the one and supreme being. Mr. Collins† would reverse the above and say that the Hindu had gradually dropped the supreme from his faith, and in Buddhism the *Atman*, the *ego*, the human mind, is the only god; and this the remaining vestige "of a once purer faith and a truer worship."

2. An argument often used here by Japanese evangelists is that Buddha worked no miracles. This is another vital difference inimical to the life of Buddhism.

3. The most serious obstacle probably in the way of the theory of Christianity copying from Buddhism is the date of the Buddhist scriptures. According to the Ceylon books (Buddhism still survives in Ceylon), Gautama Buddha was born 623 B.C. It is not certain that he was not born later. Job probably lived 1500 years before Buddha. Moses lived 1000 before Buddha. Daniel was contemporary with Buddha. This was the time of the captivity, when the Jews were scattered throughout the East, probably even as far as to China; we know that Jews were in China, but at so early a date that we know not when.

As far as we know, Buddha wrote nothing. The claim for the earliest written Buddhist scriptures is about the beginning of the Christian era, or later. Before this date we have all the Old Testament books. We must not forget how the great Babylonian and Syrian kingdoms intellectually

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* Oldenberg, Buddha, p. 23, *et. seq.*

† Buddhism in Relation to Christianity.

linked Judea with the East. We remember some time ago the bronze gates of Shalmaneser the Second were discovered at Balawat. The date is when Jonah visited Nineveh. Upon this monument are shown Jewish sacrifices. It is claimed by some that the Jews in great numbers after the seventy years' captivity emigrated toward the East. I do not know how much truth is in such a claim ; but the fact of the Jews being early in China would lend some weight. We cannot close our eyes to the fact that Jewish influence went into the East.

4. What is the state of the claim that Buddhism came West ? It is easier rather to prove that Christianity extended East early enough to influence the composers of the Buddhist scriptures. There is no historical evidence that Buddhism came West before the third century A.D. Clement of Alexandria speaks of some who follow *Boutha*. He derived his information probably from his teacher, Pantænus ; and the latter gained his information from Megasthenes, who in India wrote his *Indica* about 300 B.C. Between Clement and Megasthenes there is no reliable evidence that Buddhism exerted any influence westward.

5. But what about Christian influence eastward ? Cosmas Indicopleutes found Christians in Ceylon in the sixth century. There are still probably 250,000 Christians on the coast of Malabar. Near Madras is an ancient cross with Pahlavi inscription. It belongs probably to not later than the seventh century. There are other inscriptions. The most reasonable explanation of these inscriptions is the early connection between the Indian Christians and Edessa. One of those Pahlavi inscriptions reads : " *Who believes in the Messiah, and God above, and in the Holy Ghost, is redeemed through the grace of Him who bore the cross.*" Pantænus found a Hebrew Gospel of Matthew in India in the second century. A bishop, " Metropolitan of Persia and the Great Indi," was at the council of Nicæa in 325 A.D.

6. Whether or not at first it was the genius of Buddhism to borrow, it is certainly its genius now in Japan. Externally it is becoming a parasite of Christianity. Besides adopting other Christian methods of propagation, it is plagiarizing Christian names. For instance, instead of using the word *temple* as the designation for their religious houses, they say *church* now. On the road from Tokyo to Yokohama was a temple to which was attached a school for children. Recently the temple and school were burned. The man who kept the school made an ingenious appeal to foreigners here for help for the poor school which was attached to the *church*. No doubt many subscribed, thinking that the *church* was a Christian house of worship. The story of the god Krishna is manifestly taken from Christianity.

7. It is said that asceticism came from Buddhism, and through the Essenes ; that John the Baptist was a half Buddhist ; that he was a Gnostic, which has the same meaning as Buddhist.*

* Bunsen's Angel-Messiah.

Asceticism was practised in the time of Job, 1500 years before Buddha; and the doctrines of the Essenes connect them more with Greece and Persia than with India. The real marks of Buddhism, the *Karma*, are not found in the Essenic doctrine.

8. What are the false parallels resorted to to establish claims of Buddhistic priority? That Buddha was born of a virgin; that there is a close connection between *Maya*, the name of his mother, and Mary; that Buddha's birth was attended by miracles; that he taught the doctrine of "vicarious suffering;" that Buddha was born on December 25th; that prophecies were made of the coming Messiah. These and many other claims are made for which no reliable proof can be produced, as that he was miraculously conceived, presented in the temple, tempted by *Māra*.

9. From the earliest Buddhist writings we learn a simple story of his life. He was the son of Suddhodana, a king residing at Kapilabatthu. He married, but at twenty-nine years of age left his home and became an ascetic, with two Brahmans as his teachers. Dissatisfied here, he went to Uruvelâ, near Patna, where he spent seven years in discipline and study. It is said that he determined to be a "follower of the Buddhas [sages] of bygone ages." In this we find nothing very remarkable.

But when we turn to what are true parallels, we find something remarkable. The Hindu temple is on the same plan as the Jewish temple—two rooms, an inner and outer one; priests, altars, sacrifices, propitiations, oblations, sacred feasts, sacrificial fire, etc. Whence came all these things? Mr. Collins claims that they came from the divine revelation of God made to man long before the dispersion. They are vestiges of the true and primitive revelation to man, carried both into the East and West. The Western worship was reformed by Moses.

Again, when we look into the two moral codes we find much similarity, which confirms a primitive revelation. The ten precepts of Buddhism are remarkable. The reader can note for himself their similarity to the Ten Commandments. The last six are uttered against the prevailing sins of Buddha's day.* It is discouraging to reflect that these rules have been so utterly abandoned by Buddhists in Japan to-day.

Buddhism teaches that freedom from suffering comes by righteousness. This presupposes a deliverer; and this idea must have come from some primitive revelation. But in emphasizing the precept the revelator has been forgotten. This revelator was surely the one true God. While Buddhism is now atheistic, and the doctrine of the *Nirvâna* annihilation, in the be-

* 1. The taking of life.
2. Stealing.
3. Adultery and sexual intercourse.
4. Lying.
5. The use of intoxicating drinks.
6. The eating of food after midday.
7. The attendance upon dancing, singing, music, and masks.
8. The adorning of the body with flowers, and the use of perfumes and unguents.
9. The use of high or honorable seats or couches.
10. The receiving of gold or silver.

ginning this was not so. A dialogue in a passage of the earliest writings represents the present doctrine of annihilation as unorthodox. Sāriputta says: "Thus then, friend Yamaka, even here in this world the Perfect One is not to be apprehended by thee in truth. Hast thou, therefore, a right to speak, saying, 'I understand the doctrine taught by the Exalted One to be this: that a monk who is free from sin, when his body dissolves is subject to annihilation; that he passes away; that he does not exist beyond death'?" Yamaka replies: "Such, indeed, was hitherto, friend Sāriputta, the heretical view which I ignorantly entertained. But now, when I hear the venerable Sāriputta expound the doctrine, the heretical view has lost its hold of me, and I have learned the doctrine."

When the past course of all religions shall have been traced, the investigator will probably arrive at the primitive and divine revelation recorded in the Book of God.

BUDDHISM AND ROMANISM.

BY REV. GEORGE L. MASON.

The author of the chart, the "Twin Monuments," which appeared in the June issue, did not seek its publication in this REVIEW, and does not know how a copy of it came into the hands of Dr. Sherwood; but he now begs to add a word of explanation.

A cartoon teaches only in broad outline. It deals with general truths rather than details. It depicts a system or a tendency rather than individuals. The picture in question judges no man, but describes systems. That it is fairly accurate and just the following considerations may show.

By Buddhism is meant not the teaching of Gautama or the early Buddhists, but the developed form of doctrine and worship as it now exists *practically* in eastern Asia, and especially as seen in Thibet, at least since the fourteenth century. Its resemblance to the papal system has been noted by Nevius, Gilmour, Du Bose, and other Protestant missionary authors; and with such candor by the Roman Catholic traveller, Abbé Huc, that his book was placed on the "Index" of writings to be expurgated, as is stated by Max Müller in his "Chips." Professor Monier Williams, who has finely drawn the contrasts between Buddhism and Christianity, says, "Koeppen, Rhys Davids, and other writers have well shown that the Buddhism of Thibet, with its pope-like grand Lamas, its cardinals and abbots, monks and mendicant friars, nuns and novices, canonized saints and angelic hosts, temples and costly shrines, monasteries and mummeries, images and pictures, altars and relics, robes and mitres, rosaries and consecrated water, litanies and chants, processions and pilgrimages, confessions and penances, bell-ringing and incense, is, in everything except doctrine, almost a counterpart of the Romish system." The most of these

features exist in China proper, as well as in Thibet ; and to the list might be added self-torture, vigils, compulsory fasts, charms to prevent accident, wayside shrines, dependence on State endowment, alleged miracles, indulgences, prayers to the dead, and worship in a dead language.

Further, is there not some resemblance in doctrine also, at least in its practical working ?

1. *Theology.* By this is meant here the teaching as to the objects of worship. In books the Roman Catholic Chinese are taught the truth concerning the Creator ; but this teaching is invariably joined with many commands to worship men, so that man practically holds the place of God, as in Buddhism. Perhaps the most popular god in China is Kwan-yin, a female form of Buddha, often represented as a fair woman holding a child. Certainly the most devout worship of the native Catholics is given to Mary. That this is idolatrous has been clearly shown by Dr. Blodget in the *Chinese Recorder.* The cult of Joseph, "patron saint of China," is growing. The natives are taught to bow to the images and pray to the spirits of deceased Jesuit missionaries. Even the living bishops assume the title "A god (or spirit) by imperial decree."

It is not true that God alone is worshipped and all the rest only reverenced ; for the distinction between *latreia*, *hyperdoulia*, and *doulia*, which Catholics like to insist on, is very rarely made in their Chinese books, one word being commonly used for all degrees of worship.

2. *The Doctrine of Redemption.* Sin against God, requiring His forgiveness, of course is not known to Buddhism. But the necessary misery of life may be more or less, according to one's evil or good deeds. Here comes in the value of merit, stored up on one's own account or transferred to another's credit on payment of money. The rich often hire women to recite rosaries and monks to say masses, the merit of which accrues to those who pay the money, or to the deceased whom they designate. This is the precise principle of papal masses for the dead.

In theory both religions emphasize asceticism, especially celibacy, as the path of highest virtue. Destroy desire, reduce life to its lowest terms. In practice the "religious" of each are very comfortable livers. The monks may even be drunkards, or opium smokers, or dissolute, and still retain good standing. Immorality does not involve excommunication, but only removal to some other field.

3. *Eschatology.* The Buddhist heaven is a later addition to the popular belief. But the interest of the people centres far more in the dreadful physical pains of hell, which are represented by images in the temples ; and most of all in the state of the departed souls who are awaiting re-birth in the endless round of transmigration. Chinese Buddhist monks get immense sums for masses for the relief of these souls, just as the Catholic priests everywhere become very rich by the pretended release of souls from purgatory. Indulgences reduce the pains of the good Catholic, according to the amount of money paid. And millions of Buddhists toil up to famous moun-

tain shrines and buy of the monks stamped certificates which have a cash value of thousands of dollars when presented at the bank—in purgatory.

4. *Doctrine of the Church.* No higher authority can be named than T. W. Rhys Davids, who says, in the *Encyclopædia Britannica:* "In Thibet especially the development in doctrine was followed by a development in ecclesiastical government which runs so remarkably parallel with the development of the Romish hierarchy as to awaken an interest which could scarcely otherwise be found in the senseless and fatal corruptions which have overwhelmed the ancient Buddhist beliefs." In China the ecclesiastical resemblance is less than in Thibet. The Buddhist monks, with vows of celibacy and poverty, though not of obedience, are more like the begging friars than like the regular Catholic priests. Yet in each case superhuman sanctity and merit are supposed to reside in the person, robes, and office, and especially in the ceremonies performed; and such belief is enforced by pious frauds and lying wonders. In both Romanism and Buddhism, not the whole company of believers, but the clergy alone are the Church, holding all property and privileges, and so recognized by civil law.

5. *The Doctrine of Public Worship.* The ritual resemblances have been sufficiently indicated in the sentence quoted above from Sir Monier Williams.

6. *Ethical Teaching.* Here there is both likeness and contrast. Both systems condemn murder, stealing, lying, adultery, covetousness; but Buddhism is without any authorized system of casuistry by which, when desired, these offences may be regarded as very light and venial faults or even as virtues. That this is true of Romanism, and that a lax Jesuit morality has during the present century repeatedly received the highest official approval of the Catholic Church, no one will dispute who has studied in the impartial *Encyclopædia Britannica* the articles "Probabilism" and "Liguori." One example is enough to quote here—the four sentences which any priest may suggest to an unfaithful wife, with any or all of which she may deceive her husband, without harming her own conscience. Buddhist ethics are defective; but Roman Catholic ethics, a strange mixture of truth and error, can hardly be described in terms too severe.

With these resemblances in doctrine, do papal and pagan systems *tend* to produce the same practical results? Again let Rhys Davids answer, "That the resemblance is not in externals only is shown by the present state of Thibet—the oppression of all thought, the idleness and corruption of the monks, the despotism of the government, and the poverty and beggary of the people." Buddhism in temperate Mongolia or torrid Siam, and Romanism in Canada or Mexico, in Ireland or Ecuador, are fairly judged by their fruits. Widely varying environments of race and climate do not prevent *a marked sameness in moral results.* It would have been quite as pertinent to picture an Italian wedged under the column of Romanism as an Irishman.

I might give from various parts of China and Japan such testimony as this in a letter from an experienced English missionary, "It is well known that the Roman Catholic people are not a whit better than outsiders. Some smoke opium, many gamble; they are not a bit better in morals than the heathen. Their Sabbath consists of mass soon after daybreak, after which they work as on other days. The priests are ever ready to assist in lawsuits; in this and in financial aid lies the secret of what success they have."

The apparent ruling motive with the leaders of each system is love of gain. "No money, no worship" is as true in Buddhism as "no money, no sacraments" is in Romanism. The revenue of great estates does not satisfy. By systematic begging, by sale of masses, and by taxation or through political influence vast sums are got from the public, and no account is given of how they are spent.

In conclusion, no friend of missions can afford to neglect the study of this chapter in comparative religion. One of the best-known American missionaries, with a very successful experience of thirty years in China, said to me last year, in substance, "During the next fifty years our struggle will be not so much with Asiatic idolatry as with Romanism."

EDUCATION AND EVANGELISM.

The Free Church Missions in India.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

It is known how predominently Scottish Presbyterianism in India, especially as represented by the Free Church of Scotland, has devoted itself to education, particularly to the higher education. It would be impossible that Presbyterianism could neglect this and, above all, that Scottish Presbyterianism could. That remarkable intellectual strength of the North British race, which before the Reformation led the French nobility to endeavor always to secure Scottish tutors for their sons if they could, makes it impossible that it should ever content itself with missions that are not deeply interwoven with knowledge of the world as it is—in other words, with the higher education. This was first brought more distinctly to our knowledge in this country when Dr. Duff made his great visit to us in 1853. Those of us who have had the privilege of being helped onward all our lives in our interest for missions by his wonderful eloquence can never have had any doubt that the deepest and most central interest for the evangelization of India glowed in the mind of the man who, with a far-sighted regard to the future, was content for awhile to forego the repute of large immediate successes in order that in Christian education he might lay "the foundations of many generations."

To this policy of a firm and large prosecution of the higher education,

the Free Church of Scotland declares itself immovably resolved to adhere, as providentially determined for it from the beginning, as hallowed by the memories of Duff and his associates, as crowned with many noble results, and as peculiarly agreeable to the Scottish genius. And of the many eminent gentlemen, clergymen and laymen, Presbyterians, Episcopalians, Congregationalists and others, who have been consulted whether by the Established or by the Free Church, the great majority, as already shown in the REVIEW, heartily concur with the judgment of the Scottish churches themselves.

Nevertheless, the question has lately been moved in the Free Church at home, whether this providentially designated work of the higher education may not have been pursued with a disproportionate zeal, and whether the evangelistic side of missions, towards which the educational work ought always to tend, and from which it ought to be reinforced, may not have been unduly depressed. Accordingly, the Free Church of Scotland has sent out to India the Rev. Professor Lindsay, D.D., and the Rev. J. Fairley Daly, B.D., as a deputation to examine thoroughly every branch of the missions of the Church in India, and to report accordingly. We wish to note the general results of their investigation.

The deputies begin with a cordial testimony to the work. "They have seen mission work growing and spreading out in every direction, a native church taking visible extent and increasing, devoting itself in some cases to hearty evangelistic work, and they have rejoiced to observe the beginnings of self-support. Everywhere they have seen their missionaries enjoying the respect and confidence of the people among whom they are laboring, and their unselfish and devoted work appreciated by the most eminent and thoughtful members of the European and native official class." They say also: "Our mission work has vastly increased within the last forty years, and on one side has necessarily come in contact with the educational policy of the Indian Government. Our missionaries in the old days were accustomed to combine the evangelistic and the educational sides of our mission in a manner not possible now, owing to the pressure of the Government University and upper school systems, which has compelled them to concentrate their attention on the educational side, and to give an amount of time and strength to prepare their students for examinations which was not required in the earlier days. In former times one man could attend equally well to both sides of the work, but this is impossible now. We need one set of men to take the educational, and another to take the evangelistic side." The Church years ago perceived this, and "during Colonel Young's Convenership much was done to increase the evangelistic side of the mission, and two resolutions of Committee attest the fact that the committee have had it in mind to curb the educational side until the evangelistic has been brought into line with it." The deputation declares its suggestions to be mainly in the line of this already determined policy of the Church.

The deputation says : " We have been greatly impressed with the vastness of the missionary enterprise of our church in India, with the high position almost universally accorded to our missionaries among their brethren of other missions, and with their devotion to the work given them to do by the Church." The Free Church, indeed, has in India not one mission, but four missions, scattered over an area of 543,000 square miles, and among a population of 127,000,000. In Bengal, its centre, Calcutta, has a population of 872,000, commanding a population of 70,000,000, and a region of 193,000 square miles, almost as large as France. The South India Mission is centred in Madras, with 406,000 inhabitants, commanding a district of 141,000 square miles, with a population of 31,000,000. In the west the mission is centered in the twin capitals of Bombay and Poona, having a population respectively of 774,000 and 129,000, and commanding a region of 124,000 square miles, more than all Great Britain and Ireland, and a population of 16,500,000. The Central India Mission, of Nagpur, and two outlying missions in Hyderabad and the Berar, make out the whole.

But this vastness of operation, while stimulating the imagination and increasing interest at home, has made it impossible to combine the work of the four missions. There has been no *esprit de corps.* Help given to one has done nothing for the others. They are in exact contrast to the concentrated and wonderfully successful work of the American Presbyterian Mission of Lodiana, to say nothing of the Methodist Episcopal Mission around Bareilly, or the Welsh Calvinistic Methodist Mission on the Khasi hills. The early Scottish missionaries, being bitterly opposed by the authorities, were glad to find lodgments where they could. Later missionaries, since the tide of feeling has turned, have been at leisure to choose their strategic points in view of effectiveness and concentration. The deputies, however, after full reflection, by no means advise withdrawal from any of the present centres. But they earnestly advise that new centres be not opened, but men and money be given for the consolidation and development of the work at the centres already occupied.

The deputation regards the Free Church work as wisely centred, like that of most of the missions, in great cities, but it finds less laudable that, beyond all others, it has been *concentrated* on them. Village and district work has not been neglected, but it has been too much subordinated, and wherever retrenchment was necessary it has usually been the country work that has suffered. The deputation expresses admiration of the self-denial which has led to the preference of the much harder work among " the large restless masses" of the great cities, but expresses a decided doubt whether this has always been guided by wisdom. At Bhandara, in Santalia, and at Chingleput (near Madras) the combination of country and city work has given a peculiar heartiness to the missions, which earnestly commends it to the forces at all the great city centres.

India, the deputation remark, is a mere geographical expression, cov-

ering a perfect chaos of races, languages, creeds, social conditions, and degrees of civilization. No generalizations, therefore, can be ventured on without the most careful delimitation of meaning and application. And these varieties may be again included, though very inexactly, in three or four great categories. We must first set aside 50,000,000 Mohammedans, and six or seven millions of nondescript sects. Caste Hinduism, numbering perhaps 125,000,000, rests on a basis of depressed castes, estimated at from forty to sixty millions. These again are surrounded by a ring of aboriginal tribes, which have no relation whatever to Hinduism. Of these, such as the Ghonds, the Santals, the Khasis, there are probably more than twenty millions. The Free Church has mainly worked within caste Hinduism. Those missions which have secured large numbers of converts have mainly labored among the depressed castes and the aboriginal tribes. These more numerous converts, a matter of great rejoicing in themselves, have as yet had little influence on Hindu society at large. Caste Hinduism has yielded few converts, but these few commonly men of great influence.

The main difference between high caste and depressed caste, or out-caste Hinduism is not so much religious as social. Hinduism, though having a curious pantheism as a common basis, has developed into the most widely divergent and, indeed, largely antagonistic variety of creeds. But the true castes put the caste above the family. The depressed castes put the family above the caste. Therefore, let a high-caste man be converted, and he is simply thrown out, and the wall closes up smooth behind him. But if an out-caste is brought in, he often brings in his family, and from that conversions not infrequently go on extending far out into the whole kindred community. Dr. Sheshadri's success in the Deccan, remark the deputies, is largely owing to this use which he knows how to make of the family as an indirect agency for propagating the Gospel. But within true Hinduism also, the deputies observe, family feeling (which in India is always intrinsically strong) seems to be asserting itself with growing strength against caste influences, and seems likely to become, as in the lower strata, an important missionary agency.

As to the great question of education *versus* direct evangelism, the deputies acknowledge that this problem, like all Indian problems, is exceedingly intricate. But they lay their general impressions before the Foreign Missions Committee.

Education, remarks the deputation, as a missionary agency may be regarded as a means chiefly of edification or chiefly of conversion—that is, it may chiefly be directed upon the successive generations of a Christianized community, or upon the children of parents who are still heathen. The Scottish work has mainly occupied itself with the latter, and has too much neglected the former. It has done better by the daughters of Christians than by their sons. "It is certain that our Church, with all its educational work, does not use education as a means of upbuilding and consolidating our native Christian community in a way that many other missions do, and has undoubtedly suffered in consequence."

"To begin with, we must lay it down as a principle that the one absorbing aim in all real mission work is to bring our fellow-men to know Jesus Christ to be their Saviour, and to profess their faith in Him in baptism. . . . Therefore, in discussing the mission value of educational missions, we must put aside all arguments drawn from the spread of humanitarian and civilizing ideas. These are welcome accompaniments, but, after all, the question is, Is all this educational work calculated to draw men to faith in Jesus as their Saviour, and to a profession of that faith in baptism?"

As to this, the deputation remarks, the higher education must be given an important place among missionary agencies, if caste Hinduism is to be made an object of missionary effort. It is too much to say that only through this can high-caste or true-caste Hinduism (the Hinduism of Brahmans, Vaisyas, and Sudras) be wrought upon. But that great missionary authority, Bishop Caldwell, admits that, while few converts have come from caste Hinduism, these few have come from educational missions. And in the higher schools of the Free Church the overwhelming majority of the students (at Madras 83 per cent) are from high-caste Hinduism, although of late, especially in Bombay, there is an increasing proportion of Mohammedans.

Preparation is important in all missions, but supremely important among caste Hindus. The one unpardonable sin in Hinduism is that a man should act for himself. The caste is everything, the individual nothing, except within the caste. But for this very reason, when the leavening forces of Christian missions, one of the most potent of which is the higher education, have reached a certain point of advancement, the very disposition of castes to go or stay as a whole, is likely, as it now works against conversions, at some point in the future to work the other way. And although the deputies do not say so, we suppose that what would be true of a whole caste might be sooner true of any large local section of a caste. Indeed, we judge that many, even of the true castes, are locally circumscribed.

Caste Hinduism is, in fact, seriously alarmed. The disintegrating influences of general British influence are great. But these are, above all, concentrated and brought to a determinate issue by missionary agencies, above all by Christian colleges, high schools, and zenana missions. That caste Hinduism feels itself gradually being undermined is generally allowed. It is comparatively indifferent as to whether the depressed castes and the aboriginal tribes are Christianized or not. But the manner in which it is bracing itself up now against Christian effort, founding Hindu high schools, denouncing zenana missions, forming Hindu tract societies of a singular virulence, and (like Julian before it) endeavoring to meet the Church at this point and that by heathen counterparts of herself, shows the seriousness of its alarm. This is not groundless, for it is common enough for caste Hindus to be found canvassing the possibilities of a general movement from Hinduism over to Christianity.

The converts made by the high schools, though few, are precious. In themselves they are no more precious than other souls. But they have far-reaching influence. "One of our educational converts," say the deputies, "has converted twelve hundred Mang; another has organized a splendid system of girls' schools at Madras, and has been able, by quiet, continuous work, to provide Christian schoolmistresses for every class; a third is a leading pleader in Calcutta, and the foremost Christian orator in Bengal—perhaps in India."

Nevertheless, direct conversions are no longer, as in the days of Dr. Duff, a frequent result of the higher education. Why?

(1) Formerly the only alternatives were gross Hinduism, with all its crudities and abominations, or Christianity. But there are now all manner of half-way houses, such as Brahmo Somaj, Prarthana Somaj, Arya Somaj, attempts to graft Christian morals on a Hindu stem. The same commixture of Christianity with all forms of heathenism and heathen philosophy, which in the Roman Empire so long made head against the simple acceptance of the Gospel, is witnessed now in India. Hinduism is endeavoring, by all manner of concessions and accommodations and self-transmutations, to stave off the hour of the inevitable acknowledgment, "Thou hast conquered, O Galilean!" And, as Principal Miller suggests, it may be with the Hindus, as to Hinduism, "a necessary part of the divine training that they should *discover its futilities for themselves.*" Meanwhile, conversions from caste Hinduism are largely at a stay.

(2) The development of the government system of education makes necessary such a development in educational missions as, indeed, leaves unimpaired the attention to Bible study which, unless it be in Calcutta, is pursued thoroughly, and with genuine interest, by the non-Christian pupils, but largely takes away from the educational missionaries their old times of leisure for quiet personal talks with the students.

(3) If the government standard is not to be maintained in the missionary schools, the government subventions would collapse in proportion to the resulting shrinkage in the number of pupils—a reduction of means that cannot be confronted without ample deliberation as to all that it involves.

"If our educational agency is to produce its full results it must be supplemented by an evangelistic agency working side by side, and in *visible* connection with it. We are afraid that we must confess that our Church has not thoroughly faced this evangelistic work, and it must be prepared to face it and go through with it before the full fruits of her educational work can be gathered in." The deputies insist that every college centre ought to be also an evangelistic centre, and that although there should be an evangelistic missionary, who should act as a superintendent, having subordinate to him a whole force of vernacular workers, of various degrees of cultivation, yet neither side of the work can dispense with the presence in the evangelistic branch of it, in greater or less measure, of the educational missionaries.

While fully maintaining the permanent importance of the high schools and colleges of the Church, the deputies declare : " We have no hesitation in saying that our Church is spending an amount upon the higher education which is out of all proportion to its present resources." In Calcutta they think that the college of the Established Church of Scotland ought to suffice for both, and that the cost of four of the high schools ought to be transferred to the evangelistic side. How many high schools there are we are not quite sure, as the accounts of the four missions are given with true British exhaustiveness and confusedness, but we believe we have hunted out ten. This would be a reduction, indeed, in the second grade of instruction. Poona has ceased to be an educational mission, and they recommend that it be kept up as an evangelistic mission, especially as its excellent climate makes it a good foothold from which to resume the long-abandoned work on the Konkan, or table-land abutting on the eastern wall of the Western Ghauts.

The deputation is also decidedly of opinion that the Church has far too many non-Christian teachers in her schools. The public service is much more remunerative—gives assured position, good social prestige, and a retiring pension. But the deputies remark that those missions which are careful to provide boarding-schools for Christian boys as well as girls, are much less embarrassed to find Christian teachers.

They lament also that the educational missionaries, absorbed as they are in their English teaching, have no time to master the vernaculars, and therefore are at arm's length from all except the educated natives of European culture. Instead of giving, like the American Board, two years to learn a native language, the Free Church seems to give no time at all. And Indian languages, say the missionaries, are not to be mastered by the way.

The deputies have also had occasion to consider the question of cheap missions. They designate as the type of such the China Inland Mission, where remuneration is small, but the European are twice as numerous as the native workers. On the other hand, in the Church of Scotland Mission at Darjeeling or Kalimpong, the missionary is paid a comparatively high salary, but is at the head of twenty or thirty evangelists. He thus " covers a larger extent of ground, does more thorough work, and gets into closer connection with the people than a number of Europeans, who have no staff of native evangelists, can possibly do. He and his native evangelists cost the Church at home a great deal less money and do a great deal better work than a number of Europeans paid at a much lower rate could do." They therefore do not advise a reduction of salaries, nor a depression of the powerful evangelizing influence of the Christian family by the employment of many unmarried men. At the same time, they admonish Scottish Christians of means, that in India there is a glorious opportunity for them to serve Christ at their own charges. They wish to know why women should volunteer in this way and men not.

They think, now that the government is doing so much for the medical

relief of the people that medical missions ought only to be maintained where they are distinctly needed, in the remoter districts, and that they should be made distinctly and effectively evangelistic, or given up as not within the range of the Church's work.

The Madras Mission is much the most effective of the four educational missions of the Free Church, and its Christian college is pre-eminent in India, and at the same time the evangelistic work is much the best developed there. Yet there also the Scotchmen know but little of the Tamil.

The Santalia Mission is entirely different, being among an aboriginal tribe, and not differing particularly from other evangelistic missions of this kind.

This report has been submitted to the judgment of the missionaries themselves, who have criticised it with great pungency. They differ from it, however, rather in relative emphasis than in substance. They think that the deputies have kept the opponents of the educational work too much in view, and have been needlessly, and somewhat humiliatingly, deprecatory in their tone over against them. They think that they have made it appear too much as if the form of the Scottish work was determined by early obstacles to other forms of work, whereas it was laid out from the beginning with full consciousness of a providential call, and has been (however restricted here and there by obstacles) steadily followed up ever since in the same consciousness, having been largely normative for other missions. They think, moreover, that government pressure has much less to do with the rise of the educational standard than the healthy pressure of a growing public demand.

The missionaries themselves desire, and have long urged, a large extension of evangelistic work. But they hold it agreeable to the providential vocation of the Free Church that this should be mainly not in regions where caste Hinduism is weak, but in those where it is strong, and where, consequently, the number of conversions, even under the most faithful and immediate evangelistic effort, is likely for a long time to come to be comparatively small. In other words, they hold that while some missions have been well guided to work along the lines of least resistance, the Scottish missions have been specifically called to work along lines of greater resistance. And undoubtedly the Scottish character shows at its best in continuous stress of effort against formidable difficulties.

The Rev. A. Andrew, of the valuable evangelistic station Chingleput, Madras Presidency, which the deputies have peculiarly commended, bears witness to the report as of exceedingly great value, but decidedly disagrees with it in one point—namely, in its apparent assumption that the *higher* education *only* can reach caste Hinduism. He points out that Bishop Caldwell does not say that the few caste converts have been the fruit of the *higher* schools, but have been the fruit of mission *schools*. The higher education can reach but a fraction of the higher castes, and primary education is an indispensable adjunct of evangelization among all the castes and

tribes. "In our Chingleput Mission we preach to thousands of Brahmans and other high castes as regularly and faithfully as to the low castes, and await the outpouring of God's Spirit on our labors. The testimony we give to the power of Christian truth in our rural mission is just as valuable as that given in mission colleges. The American Arcot Mission and other rural missions conduct the work, so far as I know, on the same lines." Mr. Andrew, therefore, thinks that the indefinitely large development of evangelistic work in the country districts (a work which has been starved in the past) is the next forward step lying before the Free Church of Scotland.

The Santal missionaries make one mild criticism—namely, that the conversion of the aborigines and of the out-castes is by no means so ineffective on caste Hindnism as the deputies seem to think. And, indeed, it is hard to see how the proudest castes could very long resist the influence of fifty or sixty millions of the humbler classes, if these were regenerated and elevated by Christianity. Hindu religion and Hindu language have both been influenced through and through by the aborigines when in a lower grade, and why not when they begin to ascend?

But, after all abatements of criticism, it is evident that the general judgment, in India and in Scotland, is expressed by A. H. L. Fraser, Esq., of the Bengal Civil Service, who declares his "respect and admiration for the great pains, the unwearying labor, the candid investigation that must have combined to produce, after so short a period, so clear and generally accurate a view of the subject-matter of that report."

The Foreign Missions Committee of the Free Church of Scotland, having maturely weighed both the report and the criticisms passed upon it, has taken action substantially in agreement with its recommendations, and, in particular, has decided "still to limit to the present amount the resources spent on the educational institutions, and to devote to the evangelistic side whatever increase may be received and any saving that may be effected with educational work, without detriment to its efficiency."

In other words, the Future is still to be kept steadily in view, but the Present is no longer to be so much overlooked as in the past.

A PLEA FOR MEDICAL MISSIONS.

BY CLARENCE THWING, M.D.

The work of missionary physicians in foreign lands has been growing very rapidly of late. Introduced about fifty years ago as an adjunct to the preaching of the Gospel, it has by steady strides come to be in many places the most successful pioneer work of missions. At the present time there are about three hundred medical missionaries, while twenty-eight years ago there were less than a score, and ten years later not more than forty

in all lands.* Nearly every well-equipped mission now has one or more physicians constantly engaged in medical work; and not a few ordained clergymen have also a medical education and give a part of their time to attending the sick and dispensing medicines, particularly in their travels from one station to another.

The reasons for the rapid development of this branch of missionary enterprise and its present recognition as a prime factor in mission work are few but forcible. In accounting for the success already attained by medical missions, we shall necessarily state the reasons for a still greater enlargement of the work and for the more hearty support of this very important department of our Christian propaganda.

First, we have in the Scriptures a *divine warrant* for medical as well as spiritual work in evangelistic operations. This is found in the example of both our Lord and His disciples. Jesus, the "Great Physician," cared for the body as well as the soul. Many instances are recorded of His healing the sick and arresting disease. His ministry was spent in "preaching the Gospel and healing all manner of sickness" (Matt. 4 : 23). Moreover, He commissioned His twelve disciples and "other seventy also" both to "preach the kingdom of God and to heal the sick" (Luke 9 : 1, 2, 6; 10 : 1, 8, 9). Thus the three orders of the first Christian ministry were all engaged in a medical mission. In the third order, corresponding somewhat to our lay evangelists, the medical work was given the precedence, although joined with preaching (Luke 10 : 9), just as in the labors of the missionary physicians of to-day.

If anything further than the example of our Saviour were needed to show the divine sanction of healing as well as preaching by missionaries, we have, with the final command of Christ—"Go ye into all the world, and preach the Gospel to every creature"—the prophecy and promise of witnessing signs, among which is this: "They shall lay hands on the sick, and they shall recover" (Mark 16 : 15–18).

Since, then, the wisdom and providence of God thought it well, for the glory of His name and the spread of His kingdom, that the preaching of spiritual truth should be accompanied by a ministry of physical benefits and the relief of bodily needs, should we not also unite these ministrations? The history of missions shows that where such union of effort exists we have far greater success than any achieved by preaching alone.

Second, the instincts of *humanity* and *Christian fraternity* move us to send the benefits of medical science with those of the Christian religion to our brethren in foreign lands. The science of medicine has made such advances in Western nations during the last century that we do not realize that in many of the most thickly populated Eastern countries there is almost no medical science, and those who profess to practise the art of healing are ignorant of the very principles of medicine, and are often mountebanks

* *Vide* "Dr. Christlieb on Medical Missions" in MISSIONARY REVIEW, August, 1882.

and conjurers. The methods of treating injuries and disease are often barbarous in the extreme ; and when sickness is not allowed to take its course by neglect, the suffering is sadly aggravated by careless or improper attentions, if not by positive cruelty. The reports frequently sent to us by those in mission fields concerning the destitution, ignorance, and suffering of thousands who are without proper medical treatment and often with no treatment at all, should touch our hearts and lead to greater generosity (even to the point of sacrifice, which is seldom reached) in the matter of sending the help and helpers, the medicines and men that we can so easily spare in our own enlightened land.

It is well, in this connection, to recall the story of the "Good Samaritan," and our Lord's commendation of his neighborly and humane action in giving medical aid to the stranger of a different country and religious belief, whom he found in distress. The precept following this parable is one we should apply to ourselves : "Go, and do thou likewise" (Luke 10 : 37). The Scriptures also teach us that ministry of whatever kind to our needy fellows is regarded in God's sight as service rendered directly to Him : "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25 : 40). But if we had not this promised recognition of our Lord, the promptings of humanity and natural sympathy ought to impel us to offer to the sick and suffering, wherever found, a balm and cordial for the body as well as the soul.

The unselfishness and true friendliness shown in giving such succor and relief appeal most forcibly to the hearts of many whom we could not otherwise reach. They respond to our humanity when not to our piety. By exhibiting in a practical, helpful way our brotherly feeling for them, we secure an answering affection and respect which efforts at proselyting alone would never meet. Convinced of the generous regard of brother men, they are prepared to know and love the "friend that sticketh closer than a brother."

Third, as an *evidence of Christianity* and an example of Christian beneficence, medical missions deserve a foremost place in our scheme of evangelization, and should be undertaken in all lands where suffering or diseased bodies are found with unsaved or misguided souls. Our religion should be shown to be a practical one—not simply a matter of faith, but also of good works. We need to teach not only the doctrines of truth, but also the virtues of holiness. It must be explained that belief in a divine Saviour and acceptance of personal salvation are not all of Christianity ; that our religion is not for individual benefit alone ; but that "faith, if it hath not works, is dead, being alone," and that "by works is faith made perfect" (James 2 : 17, 22). This is a lesson we have not well learned ourselves, and we cannot properly teach it unless our example is in harmony with our precept. There is no better way of teaching to the heathen the Christian charity that "seeketh not her own" than by practising it, and

we cannot better instruct them in Christian beneficence than by a living exhibition of it. No more convincing proof of the divine origin and truth of our religion can be given to unbelievers than the benevolent institutions which it has established everywhere. The actual demonstration of what Christianity seeks to do and does for the temporal and material welfare of mankind is a potent argument in favor of its introduction. What benefit will be more readily sought than relief from bodily pain? And what more welcome than freedom from exhausting disease? A tree that will bear such fruit will find grateful soil for its transplanting.

Experience has proved the efficacy of medical work in the spread of missions. It has placed thousands of people who were (or might otherwise have been) enemies of the missionaries under obligations to them which are long remembered, and which are often the motives for friendly assistance and the saving of life and property in times of peril. Many instances might be given to illustrate the friendly feelings awakened and antagonisms conquered by the quiet, generous, self-sacrificing labors of medical missionaries, but space will not permit them to be quoted here.

Fourth, as the direct *pioneer of the Gospel* and one of the most efficient aids to the Christian preacher, the medical missionary deserves our earnest sympathy and support. The efforts for bodily relief are undertaken as preparatory for and subsidiary to the higher work of saving the soul. A service to the physical man having been rendered, the spiritual wants are described and the source of divine help pointed out. The specific for spiritual maladies is prescribed with the remedies for physical ills. Patients are taught that their eternal interests are greater than the temporal, and they are directed to the "Great Physician," who will cleanse them from the leprosy of sin, open their eyes to the knowledge of the truth, save them from the pains of future punishment, and redeem their souls from eternal death. While failure may attend the most intelligent and faithful efforts of the human helper, and bodily ailments may be incurable by medical science, yet the assurance is given that, "*He* is able to save them to the uttermost that come unto God by him" (Heb. 7 : 25), and "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear" (Isa. 59 : 1). Many thousands every year come to the mission hospitals and dispensaries, and many more are treated by the medical missionary in his country tours, who would not in any other way be brought in contact with Christian teachers, and to all alike are presented the story of the cross and message of salvation. The time and labors given for physical relief are well spent, though they be in some cases futile in recovering bodily health, provided they are the means of bringing darkened minds into the light of truth and of securing the gift of eternal life to souls which would otherwise be lost.

Admitting the value and duty of medical missions, there remains the question, How may the cause be advanced and its usefulness multiplied? First—to answer briefly—by larger financial support for the work already

undertaken and in operation. Second, by increasing the circulation of missionary intelligence, and awakening further interest in the subject. Third, by more frequent and earnest prayer, both individual and united. Fourth, by educating Christian young men and women to recognize the claims of the work upon them and the opportunity and privilege of engaging in it. Fifth, by giving a thorough training, both medical and spiritual, theoretical and practical, to those who offer themselves for service and those who intend to do so but are yet employed in preparatory study.*

There are not wanting many encouragements in the prosecution of medical missions, and the outlook is a hopeful one ; but there is room for all to help. The present is a time of particular necessity ; the fields are " white already to harvest," and " the harvest truly is great, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he would send forth laborers" (Luke 10 : 2). The difficulty now is not so much to find consecrated laborers as to secure the means to " send forth" those who are ready to go. Let us all have a part in answering our own prayers.

In closing, it is fitting to repeat the words of a veteran missionary physician, Dr. J. G. Kerr, of Canton, China, who writes : " It is no doubt a source of gratification to all missionaries—it is certainly so to us, who are among the older medical missionaries—to see the churches at home awaking to the great importance of medical missions, not only as a means of relieving suffering and saving human life, but of aiding in the evangelization of heathen lands, and we hail the addition of so many noble young men and women to this department of mission work as evidence that Christianity, with its blessings, is being offered to those nations which hitherto have not enjoyed them, in the manner best calculated to secure their acceptance "

We gladly welcome from that Prince of Missionary Biographers, George Smith, LL.D., of Edinburgh, Scotland, the following paper on " The Free Church of Scotland's Twenty-Seven Medical Missionaries—Men and Women."—[Editor.]

Dr. David H. Paterson's Early Work in Madras.

Dr. Smith says : More than a generation ago, or in the year 1856, the Free Church of Scotland united with the Edinburgh Medical Missionary Society in sending out to Madras Dr. D. H. Paterson, F.R.C.S.E. From the Medical Mission House, he was enabled, during sixteen years of incessant toil, to spread the rays of Gospel light and healing all around. He tended the souls and bodies of some 43,000 poor natives every year. He sent forth twelve educated natives, from all missions, to be medical missionaries in their own districts. His wife and he won an entrance into

* This latter work has been undertaken in a limited way by the International Medical Missionary Society of New York, of which Dr. George D. Dowkontt is the Superintendent. By means of a Training Institution (at 118 E. 45th Street) and several city mission dispensaries, students are educated in practical evangelical work as well as equipped with medical experience before going to the field. The society is doing a good work ; it is carried on faithfully and economically, and deserves hearty support.

native households from which all but the physician was excluded. He died of abundant labors in 1871. Himself son of Dr. Chalmers's "Missionary of Kilmany," he has given his eldest son, Dr. Alexander Paterson, to the Church's medical work in the Keith-Falconer Mission in South Arabia. Dr. D. H. Paterson was succeeded by Dr. William Elder, and he, for a time, by one of the native medical missionaries, Rev. T. K. Itty. The Free Church of Scotland purchased all the buildings, added to them, and made the mission its own. Now it has come to be worked by the first woman medical missionary sent out by the Ladies' Society, Dr. Matilda Macphail. She is likely to be joined by Dr. Janet Hunter, of the same Society; that, the two helping each other in the missionary work, the mission may go on in full strength, notwithstanding occasional sickness and furlough. This Tamil Medical Mission has borne rich spiritual fruit in the two native congregations of Rayapooram, the busy railway suburb which is its centre, one Tamil and one Eurasian.

Dr. Duff's Earlier Work in Bengal. Work in China.

The founding of this enterprise in 1855 was not the first attempt of our missionaries to use the Lord's method of healing as a door into His kingdom. Twenty years before that, in 1834, Dr. Alexander Duff induced government to give his ablest students—Brahmans, till conversion—the full medical training which has ever since sent a large number of our best native Christians into the Indian Medical Service as army and civil surgeons and medical professors. The story of the first efforts to get Brahmans to dissect the human body, as told in our first missionary's "Life," reads like a romance (vol. i., chap. 8). *That* was the beginning of medical missions in India, just fifty-five years ago. Here, in this as in all missionary methods, Dr. Carey had been first—his colleague, Dr. Thomas, having in 1790, when surgeon in an East Indiaman, begun to heal the sick as well as to preach to the sinful Bengalees. But that was long a solitary case. In 1740 the Moravians had sent five medical men to Persia, but unsuccessfully. In 1798 Dr. Vanderkemp, a physician, was a missionary in South Africa. With their more free medical system the Americans of the United States took up the policy, but by 1849 there were only twelve medical missionaries in all the non-Christian world, chiefly in China and Syria. *Now* there are four hundred, and every year sees an addition to the number. China, however, has the distinction of being the earliest scene of medical mission work, steadily developed. Dr. T. R. Colledge, when in Macao as an East India Company's surgeon, in 1827 began those Christ like labors among the poor, and especially the blind, which Chinnery has immortalized in a famous picture. The Rev. Dr. P. Parker, who had done medical mission work in Singapore in 1835, and in Canton, was the first to give an impetus to the whole Evangelical Church in this matter, when his visit to Edinburgh resulted in the godly and skilled physicians there establishing its Medical Missionary Society. Now, besides that valuable agency, under Rev. J. Lowe, F.R.C.S.E., for training medical missionaries side by side with the university and medical schools, there are three other training institutions—Dr. J. L. Maxwell's, 104 Petherton Road, London, N.; Dr. G. D. Dowkontt's, 118 East Forty-fifth Street, New York; and Rev. Dr. Valentine's, Agra.

Women Become Qualified Medical Missionaries.

This third step was the greatest. Long opposed by the teaching and licensing bodies in the United Kingdom, Christian women, yearning to re-

lieve the misery, spiritual and bodily, of the millions of their sisters in the East, by teaching them of Christ the Healer, were driven to America or Switzerland for training. Of the women missionaries sent out by America, no nobler has lived and died for the women and children of India than Mary Seelye, M.D. She worked alone in the vast population of Calcutta, and the gigantic work killed her in the midst of her success. The same fate befell other solitary and unaided workers—establishing the lesson that it is more true of women than of men, and more true of medical than of other missionaries, that they must go forth at least two and two.

In the year 1860 Mrs. George Smith began to reside in the famous Bengal town of Serampore. Soon the jealously-guarded homes (zenanas) of the best Hindu families were open to her, and, aided by the municipality and the Baptist missionaries, she opened girls' schools for the poorer families. What she took up as a work of Christian vernacular education, sad experience led her to develop into a medical mission also to women, so far as that was possible without a fully qualified co-worker. What she witnessed, and often in vain tried to relieve, can be told only to women, but our Ladies' Society published these sentences from her pen on her return to Scotland :

"The women of Great Britain would stare if they saw what we have seen. A woman of gentle birth kept apart with her new-born infant for a whole month, in a small chamber, with only a grating for a window, and laid on a damp floor—a small fire in one corner, and no chimney !

"A lady doctor, who was alone in her mission, felt it almost impossible to attend native women at the birth of their children, from the repulsive practices which prevail. . . . A son was born in a zenana to which I had access, and as it was a first-born, one would suppose that as much honor as possible would be done the poor mother, who was only fourteen years of age. But she was kept apart in the damp little room, laid on the floor, and she and her babe were looked at only through the grating. Even her husband dare not touch her, nor his son ; any one so touching them would at once become impure.

"Need the people of this country wonder at the importunity of those who know that these things are—at their anxiety that teachers should be sent out to clear the minds of our poor Eastern sisters from the mists of prejudice and heathenism ?"

The writer gave up her little leisure to plead for the 127,000,000 of women in India that they might have Christian physicians of their own sex. She, being dead, yet speaketh. Great has been the progress since 1860, and even since 1876 when these words first appeared. In a paper on "Women's Work in the Mission Field," read at the London Missionary Conference in 1888, Miss A. Marston, M.D., of the Zenana Bible and Medical Mission, made the following statement : "Of the sixty female practitioners on the English medical register, ten have given themselves to the work of foreign missions." That is only the beginning. Already the number is increased, and soon will be doubled.

The Queen-Empress and the Marchioness of Dufferin's Association.

Because there were none to attend a Hindu woman in sickness save immoral native quacks, the Maharani of Panna, still the great diamond-bearing state of Central India, contracted a long and painful disease. An Englishwoman, a medical missionary, was the means of curing her, and when going home on furlough took a short letter from this Hindu feudatory

queen to the Queen-Empress Victoria, petitioning Her Majesty to provide a remedy. Dr. Murdoch thus tells the story :

"The letter was put into a small gold locket, which the lady was to wear round her neck till she gave it into the hands of the queen. An interview was granted, and the tender heart of Her Majesty was touched. She sent a kind reply to the Maharani, and Lord Dufferin could say at a public meeting in Calcutta, 'In endeavoring to launch a scheme for the improvement of the medical treatment of the women of India, we are fulfilling the special injunction of Her Majesty the Queen. Lady Dufferin's first work was a careful survey of the field and consideration of plans. In August 1885 an association was formed to promote the following objects : 1. Medical tuition. 2. Medical relief. 3. The supply of trained female nurses."

Lady Aitchison, after whom the Women's Hospital in Lahore is named, and others, took up the scheme in each of the Provinces of India. The Marchioness of Lansdowne is now at its head. All classes of the natives have subscribed a sum, which is invested to the equivalent of £55,000.

"Five lady doctors and a nurse have been obtained from England. About two hundred young women are being educated in the medical colleges of India, a number of them maintained by the branches of the Association. There are twelve female hospitals and fifteen dispensaries more or less aided. Classes have been formed for the training of female nurses.

"One rule of the Association has been questioned by some. Religious neutrality is to be observed by its agents. It was felt that the work was of such magnitude that it could be carried out effectually only by the cooperation of native princes. Municipalities include Hindus and Muhammadans. Government officers would also feel unwilling to connect themselves with a missionary agency. One result is that large donations have been made by non-Christians. The Hindu high priest of Tripati, a large temple near Madras, has offered two scholarships for hospital assistants, two gold medals, two scholarships for female nurses, beside other help.

"Indirectly, Christian Missions are benefited. Indian women, at present, trust mainly to charms and other superstitious ceremonies for the cure of disease. Successful treatment by medicine alone will help to dissipate such belief.

"The Christian Vernacular Education Society is co-operating as far as possible in the work which Lady Dufferin so zealously commenced. Its 'Sanitary Primer,' with a few omissions, has been adopted by the Association as the most suitable for diffusing an elementary knowledge of the laws of health. The Society has also published simple treatises on Childbirth, the Health of Children, and Sanitary Reform, which are having an encouraging circulation."

Rapid Extension of Medical Missions by the Free Church of Scotland.

The necessity is the greater that the Church of Christ, as such, should do its duty. In 1855 we began with Dr. David H. Paterson at Madras ; in 1891 we find that the one medical missionary has increased to twenty-seven. Our medically qualified missionaries are :

Rev. William M. Alexander, B.Sc., M.B., C.M., Glasgow, Bombay, India ; Rev. William Carslaw, M.D., Glasgow, Syria ; Rev. J. Kerr Cross, M.B., C.M., Glasgow, Livingstonia, Central Africa ; Rev. James Dalzell, B.D., M.B., C.M., Natal, South Africa ; Rev. J. A. Dyer, L.R.C.P., and S. Edinburgh, Santalia, India ; W. A. Elmslie, M.B., C.M., Aberdeen,

Livingstonia, Central Africa ; William Gunn, L.R.C.P., and S. Edinburgh, Futuna, New Hebrides ; Rev. R. Hannington, M.B., C.M., Glasgow, Constantinople ; Rev. George Henry, M.A., M.B., C.M., Aberdeen, Livingstonia, Central Africa ; J. B. Henderson, M.B., C.M., Madras, India ; Rev. R. Laws, M.A., M.D., Aberdeen, F.R.G.S., Livingstonia, Central Africa ; Adolf Lippner, M.D., Buda-Pest, Europe ; Alexander Paterson, M.B., C.M., Edinburgh, Keith-Falconer Mission, South Arabia ; Rev. Alexander Robertson, M.B., C.M., Glasgow, Nagpoor, Central India ; Rev. J. Sandilands, M.B., C.M., Glasgow, Bandhara, Central India ; Rev. J. Stewart, M.D., C.M., Glasgow, F.R.G.S., Lovedale, South Africa ; D. W. Torrance, M.B., C.M., Glasgow, Tiberias, Palestine ; W. Walker, M.B., C.M., Glasgow, Conjevaram, South India.

Women.

Janet Hunter, M.D., Brussels, L.R.C.P. and S., Glasgow, to be appointed to Madras ; Matilda Macphail, L.R.C.P. and S., Glasgow, Madras, South India ; Agnes E. Henderson, M.D.

Studying for Full Qualification.

Ladv from India, in Edinburgh and Leith ; two other ladies.

Natives of India.

Not yet Qualified in British Sense.

Lazarus Abraham, Tanna, India ; Rev. T. K. Itty, Madras, India ; J. Nanji Kotak, L.M. and S., of Grant College, Bombay, India ; T. Khisti, Bombay, India ; James M. Macphail, M.A., Glasgow, Santalia, India ; Dugald Revie, Glasgow, probably Livingstonia, Central Africa ; A. G. Mowat, M.B., C.M., Glasgow ; Dr. Fotheringham, M.B., C.M., Glasgow, Livingstonia ; Rev. G. Steele, M.B., C.M., Glasgow, Livingstonia.

The Church has enjoyed the services of the late Dr. Robson in Calcutta, of Dr. Young in Bombay, of Dr. Cowen in South Arabia, of Dr. Weir in South Africa, of Miss Waterston, M.D., in Central and South Africa, and others. It has gladly sent not a few of its best sons to the missions of the Church Missionary Society, like the lamented Elmslie in Kashmir, and John Smith, Lake Nyanza ; of the Presbyterian Church of England in China ; of the United Presbyterian Church in Manchuria, and of the London Missionary Society in several lands.

For every living, and therefore missionary church, rejoices to remember that the Lord Jesus Christ, in proof of His power to utter the sweetest words ever heard by man, *Thy sins be forgiven thee*, added, *Arise and walk.*

PAUL THE MISSIONARY.

BY REV. JOHN ROSS, MOOKDEN, MANCHURIA.

It is a cause for thankfulness that the church atmosphere is resounding with theories as to the best modes of evangelizing the world, for this indicates on the part of the Church of Christ an acknowledged sense of responsibility. But it seems to me strange that in the world wide proclama-

tion of some popular theories, the missionary chapters of the New Testament appear as if expurgated from the Bibles of many who have at heart the interests of the kingdom. Where the influence and lives of the workers and the spiritual well being of untold multitudes are at stake, it is surely a paramount duty to investigate, to understand and, as far as practicable and wise, to imitate the example of those who initiated the work of evangelizing the world. It is my desire in this paper to briefly examine, for the consideration of all earnest Christian people, the missionary career of the Apostle Paul. This task is the less difficult because the history of his career, as far as it was under the guidance of his own free will and judgment, is contained in nine chapters of the Acts, beginning with the 13th and concluding in the 21st.

Persecution drove from Jerusalem many Christians, who fled as far as Phenice in the north and Cyprus in the south. Preaching where they went, many of them made a favorable impression not upon Jews only, but upon Gentiles also. Some believers were originally from Antioch, and on their compulsory return spoke to Jew and Gentile of the way of life. The wonderful results stupefied the Church which had remained in Jerusalem, and Barnabas, as a well-tried Hellenist, was sent to examine and report. Learning what kind of men they were who became believers, and what sort of men opposed the movement, he went to Tarsus to find out and bring with him, as best adapted for the work, his former friend Saul, who was apparently living in retirement. How long the two men preached in Antioch we know not, but the time was long enough to prove their incomparable superiority to all the other preachers. This pre-eminence was the reason why they were selected (Acts 13) as the first Apostles to go to the "regions beyond."

Through Seleucia and Cyprus, where the Gospel had been already proclaimed, they simply passed on, and called a halt only when they got to Antioch, in Pisidia. Long and plainly did Paul speak in this place, reasoning with the people and fully expounding to them the truth. So great was the concourse of people to hear him on the following Sabbath that envious Jews drove him out of the city.

Driven from Antioch, the preachers made their way to Iconium, where they remained a considerable time preaching and explaining, till they were compelled to abandon the city. At Lystra they created a great sensation, which ended in Paul being left for dead from stoning by the enraged citizens. Having recovered, he retraced his steps, strengthening the hearts and more fully enlightening the understanding of the believers.

After the question of circumcision, which threatened to create a rupture in the church, was settled in a common-sense manner by mutual concession, Paul and Barnabas separated over a dispute regarding a third colleague. Each took the man of his own choice, and Paul went through Syria, passing, as formerly, through the places where the Gospel had been preached, by the way strengthening and instructing the believers, so that these

might be the better able to push forward the work in their own neighborhood. He rested only when he crossed over into Europe and arrived in Philippi, whither the Gospel had not yet penetrated. There he sought out those anxious to lead a better life, and continued his public preaching till serious maltreatment threatened his life.

From Thessalonica the animosity of the Jews compelled him to a speedy flight. The people in Berea were more liberal and ready to listen to Paul's arguments. But jealous orthodoxy pursued and drove him away. Thence he went to Athens, where he encountered the Greek philosophers, whose contemptuous treatment sent him on to Corinth, where he remained for a lengthened period. A tumult there made him again a wanderer. Passing through Ephesus at that time, he returned to it and baptized twelve believers. For three months he continued arguing from the Scriptures that Jesus was the Messiah, till orthodoxy closed the synagogue against him. But a school was thrown open to him, where he daily discoursed for so long a time that all the people in the city knew somewhat of the doctrine and its preachers. After a brief absence, though anxious to go to Jerusalem and Rome, he went back to Ephesus, where a great uproar terminated his stay. Still eager to impart some further instruction, and because from his urgency to depart for Jerusalem he was unable to go in person, he sent for the elders to confer with them at the port of Miletus. In this last discourse he informed them that he had declared to them the "whole counsel of God," which in modern language means that he had passed them through a theological course.

After his hurried journey to Jerusalem, he was no longer a free agent, but went where his soldier-keepers led him. Though his subsequent history is, therefore, a magnificent example of enthusiastic preaching of the Gospel in the most trying circumstances, it does not, beyond his epistles, show us the principles of action and the methods of work which his unfettered will would have suggested. We have enough, however, in this summary to learn (1) the kind of agent, (2) the form of itineracy, and (3) the style of preaching which were considered the best, and which turned out the most successful in Apostolic times.

1. The agent was the man already proved to be the best in the Church —the best spiritually, intellectually, and educationally. This "best" man did not go of his own accord. He was called to the work and "sent" by the Church. Now, the work of preaching the Gospel in China is more difficult than any the Apostle Paul had to undertake. He had learned Hebrew at his mother's knee. In the celebrated schools of Tarsus, with their famous stoics, he had become familiar with Greek thought, literature, and language. And he whose father was a Roman citizen, and who lived in a Roman settlement, could not well have been ignorant of Latin. Whatever, therefore, the meaning of the gift of tongues, it did not signify in Paul's case the miraculous possession of a hitherto unknown language; for from Arabia in the east to Rome in the west Paul did not preach in any

place where some one of these three languages was not well and generally understood. He did not require to spend weary months in learning a new language before communicating Christian truth to a strange people, though his reception at Athens proved his Greek pronunciation not unimpeachable. He was not compelled to wade through a ponderous and foreign literature, nor patiently to wait to learn the manners and opinions of a people in order to ascertain their special mental and spiritual views. His early education and his knowledge of those languages enabled him at once to address an audience as if they had been old acquaintances. Let the Church learn the lesson proclaimed by this trumpet voice. God demands your best, as He did of the Jews. The beast with a flaw was not to be offered on the altar. The man with a blemish was not to become a priest.

2. The itineracy of Paul differed *toto cælo* from the itineracy now recommended by many good people. Paul "itinerated" through all the places where the Gospel was known. But in places where the Gospel had not been preached he remained for days, weeks, months, and even years, till he was driven away by attempts on his life. To impart a knowledge of what Paul considered essential truth required not a few lessons, but the preaching and teaching of years. The lesson from this characteristic of Paul should be seriously pondered both by missionaries and all interested in mission work, and especially in China, which presents a field far more difficult than any in which Paul labored. A racing over the ground and a few addresses in a place which is then abandoned, is a mere waste of men, of labor, and of time. You must "teach" the people to "know," or your labor is in vain. Captain Bobadil's plan will convert China after it has destroyed the armies of France. Itineracy in a Christian country, where even unbelievers are theoretically well acquainted with Christian truth, is one thing; in China, where its elements are unknown, quite a different thing.

3. Paul had no particular form of sermon. He had no tricks of speech or manner, no craving for popularity. He first of all learned the mental and spiritual condition of his hearers, and adapted what he had to say to their knowledge and wants. This is what he signified when he wrote of "taking people by guile." It is unnecessary to dwell upon the versatility of his mind, as shown in the manner in which he addressed his varied audiences, whether Jews or Greeks, soldiers or philosophers, an angry mob or a proud king. But in all we have evidence of remarkable human wisdom fired by the enthusiasm begotten of the Spirit of God. He reasoned, declaimed, recited historical facts, quoted from authors, and adopted every plan to further the end in view. His logical powers were employed in argument, his whole soul poured forth in appeal. He combined the art of the rhetorician with the reasoning of the logician. Thus he was able to make himself "all things to all men;" whence his unexampled success.

As to the matter of his discourses, he was not content with merely proclaiming that Jesus was the Saviour. He explained the terms he employed.

He spoke of the nature of sin and of holiness. He declared man's duty to man and his relationship to God, what man should be and do in this life, and what he may hope to possess in the life to come.

The success of Paul was not in the least degree dependent on the few cases of healing recorded of him; his miracles brought him into trouble. Nor yet was it by the plan of planting schools and colleges. But it was by the earnest, continuous, intelligent, and intelligible preaching of the sound system of truth embraced in Christ's Gospel. And if the facts of the modern mission field were properly understood, the lesson would be learned that, however excellent are subsidiary aids for levelling down the thick wall of prejudice which raises its proud head high against the Gospel in China, nothing can possibly gain that people for Christ but the plan of Paul. How can they believe if they do not understand? How can they understand if they do not hear intelligently? How can they hear intelligently if the preacher is without understanding? And how can they have preachers of understanding if the churches fail to send them? "I speak as to wise men; judge ye."

THE RECENT AUDIENCE WITH THE EMPEROR OF CHINA.

BY BOUDINOT C. ATTERBURY, M.D., PEKING, CHINA.

A most interesting episode took place in connection with the foreign relations of China on March 5th, this year. It was the interview granted by the "Son of Heaven" to the foreign ministers living in Peking, and representing their various countries. For years past this question of the right personally to present credentials to the Emperor has been the subject of great discussion between the legations and the foreign office. In 1874 Tung Chih, the uncle of the present ruler, after much pressure was brought to bear, granted an audience. Since then, however, the question, although agitated, has never been seriously insisted upon until the present young ruler himself took control of the government. Unexpectedly to many, three months ago an Imperial edict was issued stating that the Emperor was willing to receive the ministers and *chargés d'affaires*. No matter what may have been the reasons for this step on the part of the Chinese Government—reasons perhaps chiefly political, in order to cultivate more close relations with other governments one thing is certain, that the express wish of the Emperor himself was also a powerful factor in bringing about the wished-for event. Those living outside of China can scarcely realize how many were the preliminaries which had to be arranged before the interview could take place. Long conferences were held between the legations and the Chinese ministers. On the one side were a set of men anxious to surround their ruler with all the ceremonies which they consider to be his due as the representative of heaven upon earth; on the other

hand were the foreigners, willing to accord any etiquette customary at a European court, but determined not to do anything implying in any sense that their countries were in vassalage to China. The principal difficulties were the right of separate audience and the place of meeting. Mutual concessions smoothed over these points, the former being granted by the Chinese, and the foreigners waiving their preferences in the latter. The place agreed upon was the "Hall of Shining Purple," where the usual receptions are accorded to the tributary States, such as Mongolia and Corea, with the understanding that on future occasions another place within the palace grounds must be prepared. The ministers with their suites started about 10 A.M. All the foreigners, thirty-one in number, sat in green sedan chairs, each carried by four men. Passing through the "Gate of Flowing Prosperity," they arrived at the point where the officials of the foreign office stood ready to receive. Descending from their chairs they entered, through long lines of soldiers, a temple, where some time was spent in chatting and eating various delicacies. Then the entire party advanced to the Hall of Audience. It is a picturesque building, with yellow tiles and painted in many colors. Three flights of steps lead up to a terrace in front of the hall doors. The central set are reserved for his Majesty; others use those on the sides. On the terrace were four tents comfortably furnished with stoves and carpets. When the summons into the Imperial presence came, each minister, with accompanying interpreter, was conducted by two officials to a point where two columns, the "Dragon Pillars," marked a distance of about six feet from the raised platform on which the Emperor was sitting. First the German Minister was received; then followed the representatives of America, England, Japan, Italy, and the Netherlands. The large room presented an imposing spectacle, being lined with military officers. Back of the Emperor, who was sitting cross-legged on the dais raised about three feet, were some dark stone tablets carved with Manchu and Chinese inscriptions. In front was a small table, and at the side a naked sword on a stand. On the way to the "Dragon Pillars" each minister made the obeisance given at any court to the Sovereign. He then read an address which was rendered into Chinese by the interpreter and handed to Prince Chung, who, on his knees, translated it into Manchu. The Emperor responded in turn. The minister than advanced to the platform with his letter of credence, which was received by Prince Chung, who, with a low bow, laid it on the table. According to custom, the Prince should have knelt when presenting the letter. This, however, the foreigners would not allow, since, for the moment he represented them, thus kneeling would imply a concession of inferiority. Afterward a general reception was held, and the entire company, with their secretaries, were presented. The German Minister, as *doyen* of the *corps diplomatique*, read an address; the Emperor replied in Manchu, which was turned into Chinese by Prince Chung, the head of the Foreign Office. A grand banquet the following day ended the audience. Of course, the Emperor was the central figure.

He has an intelligent face and large dark eyes. He looks even younger than he is—eighteen years old. His physique is not strong, but his bearing is manly and self-possessed. His dress was a purple robe embroidered with gold dragons. He wore a large official felt hat, on the top of which was a plain red button. All hope that the outcome of this interview will be a still greater desire on the part of the Chinese to break down the isolation with which they have surrounded themselves.

ENCOURAGEMENTS IN THE WORK OF MISSIONS.

BY REV. A. A. PFANSTIEHL, ST. JOSEPH, MO.

One of the questions that is asked in regard to the work of foreign missions is, *Does it pay?* It has been figured out by those who look upon this work from a political-economy point of view that it costs about $1000 to make a single convert in heathendom, and that at the present rate of progress it will take two hundred thousand years to convert the world! In view of this they ask, Is it worth while to spend so many millions of dollars, to expend so much valuable energy—for it is admitted that the missionaries are among our most energetic Christian workers; were they not so, they would never go into the arduous work in foreign fields—when, after all, so comparatively little is accomplished? But look at this a moment. This calculation would perhaps be legitimate and correct were each convert a *dead* one; but as it is, he is a living influence, he has in him leavening power, so that he sets work of conversion in motion in remarkable ratio. Max Müller well says: "An intellectual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a living seed, that will bring forth fruit a hundred and a thousand-fold." Therefore, however comparatively little seems to be done in the vast fields of heathendom, yet when we take this work, representing hundreds of thousands of adult converts who, together with their families, form Christian communities scattered over nearly every portion of the heathen world, it represents a power that is incalculable, a power in itself capable of marvellous work for God, without help from abroad.*

But now add to this power the additional force given to it with increasing intensity every year by the Christian world at large, will it take two hundred thousand years to evangelize the world? *Missionary efforts and*

* As a matter of fact, to prove this take these figures of but one mission field: Burmah gave in 1880 to the Baptist Union $31,616.14, while Massachusetts gave the same year but little more—viz., $41,312.72, and New York gave only $38,469.78. "Japan," it is said, "is alive, energetic, eager—a nation with a destiny; and a Church of Christ in Japan would be throughout all Eastern Asia an ally that would be invaluable." And this is what Max Müller says about India: "If we think of the future of India and of the influence which that country has always exercised on the East, the movement of religious reform which is now going on appears to my mind the most momentous in this momentous century."

expenditures do pay! and there is nothing discouraging in the calculation, even though it be that it takes $1000 to make a single convert in heathendom. On the contrary, there is every encouragement possible to continue the work and make it more and more agressive. 'Tis this that I desire to press briefly from

1. *What has been done in the past,* and

2. *What it is the declared purpose of God to do in the spread of Christ's kingdom.*

Considering the extent, the power, the influence of Christianity to-day, and then looking back 1800 years, when it began with a mere handful of people, working against opposition that came from principalities and powers, the strong forces of Rome, the prejudice, the enmity of the carnal mind, and the deadly hatred of the Jews, have we occasion to be discouraged—ay, must we not greatly be encouraged when the kingdom of Christ has now grown to be in the ascendancy? But look especially at the mission work of the last one hundred years! What giant strides have been made during these years! And these are but the first slow steppings of the Church, that will, if indications for the future mean anything, continue to advance rapidly. For 'tis but a short time since the vast openings for work have been presented to the Church—openings that were closed to the Christian world until these latter years—commercial openings, and facilities for work afforded by discoveries of religious books of the heathen, enabling missionaries to work intelligently among the people. "We have now before us the canonical books of Buddhism; the Zend Avesta of Zoroaster is no longer a sealed book; and the hymns of the Rig Veda have revealed a state of religion anterior to the first beginnings of that mythology which in Homer and Hesiod stand before us as mouldering ruin. The soil of Mesopotamia has given back the very images once worshipped by the most powerful of the Semitic tribes, and the cuneiform inscriptions of Babylon and Nineveh have disclosed the very prayers addressed to Baal or Misroch." Hence, by the providence of God, we are led into the very citadel of the power of those whom we desire to win, and we know intelligently how to lay the siege. Discouragement? Nay, nay, for this advantage has already been so helpful that victory is in sight, *if the Christian church will only vigorously press the siege for the next few years!*

But another encouragement. Max Müller, a few years ago, wrote about the dying and death of what he calls the nondescript heathen religions. These, such as Zoroastrianism, etc., that he puts down as 8.7 per cent of the number of the population of the world, have ceased to struggle, and all we need do is to apply the strong battery of God's "truth as it is in Jesus" to them, and they will live anew with redeemed, everlasting life. Brahmanism, too, one of the two living Aryan religions, is existing in a living death, and "for gaining an idea of the issue of the great religious struggle of the future, that religion, too, is dead and gone." And Buddhism—what about it? Many of the readers may remember a significant paper that was sent,

in 1887, to the Presbyterian churches of the United States, signed by all the Presbyterian ministers in Japan—31 in number—wherein we find this language : "Buddhism is condemned already. That is the common position assumed by the press. And what the press encourages the government allows. . . . The tone of Buddhism is a tone of defeat ; Christianity is confident of victory." And this is confirmed by the quotation from one of the tracts published in India, given in the March, 1891, number of this REVIEW, which says, in order to call the heathen religionists to vigorous action against the progress of Christianity : "Missionaries have cast their nets over our children by teaching them in their schools, and they have already made thousands of Christians, and are continuing to do so. . . . Do you not know that the number of Christians is *increasing*, and the number of Hindu religionists *decreasing* every day ?" The enemy himself here is the judge.

This much encouragement from the past. Now what, from a consideration of what we know, is the purpose of Almighty God in regard to the leaven of Christianity introduced in the world ? It is His purpose that the "whole lump" SHALL be leavened. And can anything thwart that purpose ?

Christian churches and individuals need not lend their help with a discouraged feeling ; they need not with a shrug of the shoulder look at this work of evangelizing the world.

To this appeal of Mr. Pfanstiehl, the editor cannot forbear to add that the only real discouragement in the work of missions is the slowness and sluggishness of the church to fall into line with the command and the leadership of our Royal Captain. Open doors stand before us on every side. In the most difficult of all mission fields, India, the most abundant harvests since Pentecost have been reaped and continue to be reaped in the Tinnevelly and Telugu districts. The church has numerical force and financial resource sufficient without a doubt to bear the Gospel message to every soul before the century ends. The only real lack is the *lack of the spirit of missions*. In the Apocalypse there is a significant succession in the messages to the churches of Philadelphia and Laodicea. To Philadelphia the key-note is encouragement—"*Behold, I have set before thee an open door.*" To Laodicea, which immediately follows, the key-note is warning—"Because *thou art lukewarm* . . . I will spew thee out of my mouth." Both these messages may be applied to the Church of our day. We are Philadelphians for opportunity and Laodiceans for lukewarmness. And if the church of this generation does not arouse herself to new consecration and enter God's open doors, it is to be feared that He will cast away such a faithless church, and out of its remnant construct a more loyal people.

Bishop H. T. Bachman, of the Moravian Church, is at present engaged in an official visitation of the Moravian Alaskan missions. He will have to travel from the Kuskokwim to Meshagak, some 200 miles, overland in pioneer style. It was two summers ago that the wife of Bishop Bachman went to Alaska to nurse the sick missionary's wife, Mrs. Kilbuck.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

—The Rev. J. Johnstone Irving, in the *Voice from Italy*, says, what any one moderately familiar with Roman Catholic affairs knows to be perfectly true : " Within the unity of the Roman Church there are divisions and differences as numerous and embittered as those found in Protestantism." It is, therefore, quite to the point when he adds : " I am not prepared to admit that a house divided against itself is in a more satisfactory condition than a number of neighboring houses whose social relationships are not all that might be desired." Indeed, as the clergy are so inordinately powerful among the Roman Catholics, theological acrimony is more apt with them to verge toward malignity than in Protestantism, which, comparatively speaking, is a religion of the laity. Unhappily, among the Roman Catholics the only class that has perhaps even more influence than the clergy—namely, the lay zealots, seem to be the most uncharitable of all toward their fellow-Catholics whom they suspect of liberalism.

—The *Christian* says, most appreciatingly and justly : " The *Friend of Missions*, published in England, and the *Friends' Missionary Advocate* of America, are full of interesting information of Friends' work in India, China, Japan, Madagascar, Syria, Palestine, Constantinople, Mexico, Philippopolis, Alaska, and among the North American Indians, thus indicating that the spirit of ' early days' has returned to the Society of Friends. As a basis and incentive to foreign work home missions are growing and increasing in nearly or quite all the yearly meetings in the world. The needs of men socially, morally, and spiritually are pressing the hearts of Friends, and under the Divine impulse lives and money are being surrendered to the service of humanity and the glory of Him ' who is the Head of all things' to His people. The Friends have a great and increasing place to fill, and are needed among the churches and in the world. Happily they are in some measure realizing their responsibility, and trying to obey Him who has given them their name if they keep His commandments. Their mission is that of living and teaching spiritual and vital Christianity as a commonwealth of believers. . . . Among them there is no ' layman.' "

—Notwithstanding the revival of a very vexatious law in restriction of church building in the kingdom of Travancore, in southwestern India, the *Chronicle* for April bears witness to the cordiality of the Maharajah, and remarks that missionaries have probably more freedom there than they would have in British India.

—The Moslems must be hard pushed to find their prophet foretold in the Gospels. One in India assured Mr. Greaves triumphantly that he had found Mohammed's advent clearly announced by our Lord. Being asked where, he produced John 14 : 30, " The prince of this world cometh and hath nothing in me." Mr. Greaves quietly remarked that he had no objection to the application.

—Missionary Gehring, of the Leipsic Society, remarks, apropos of an unexpected though brief attack of seasickness, that it did him the good of ridding him of the disagreeable advances of the American apostate, Colonel

Olcott, "who in India makes it his business to flatter the heathen by disgusting eulogies on their religion." This may not be very urbane, but the free expression of moral disgust toward "the enemies of the cross of Christ," whether their name is Olcott, Ingersoll, Bradlaugh, or Besant, is sometimes better than the smirking complaisance with which contemporary Christianity is somewhat too deeply infected.

—Here is part of a hymn addressed by hundreds of thousands to the cruel goddess Kali, in deprecation of a law which simply protects the persons of child-wives until they are twelve years old. We remember Kali, with her pendant necklace of skulls, and her blood-dripping tongue thrust out to her waist. Such a hymn well becomes her. "In great distress at thy door we have come, mother, source of all good. Horrified, that is why we raise this cry, O mother! queen of the universe. What to say? We are about to be undone, mother, by the word of some outcastes. Intending to do an act of kindness, the government is destroying our religion. Our hearts shudder through fear," etc.

—*Nachrichten aus dem Morgenlande*, speaking of the needs of the Protestants of Bethlehem for church and school, says, "If the wise men from the East brought aforetime to Bethlehem the most precious gifts of their native land, would that the wise men from the West would also lay down there their art and their gifts of beauty at the feet of the infant Christ!" If Protestantism will not take its place and see to it that it finds a worthy representation in Palestine, by the side of the splendid outlays of the Roman Catholic and of the Russian Church, it must accept the consequences.

—It is known that the London missionaries in Madagascar have labored principally among the ruling and central race of the Hovas and the neighboring tribe of the Betsileos. The Norwegian missionaries, it appears, are also actively at work among Betsimarakas of the southeast, and the fierce Sakalavas of the west.

—The atrocious massacre of men, women, and children by a Hova governor in Madagascar (followed, it appears, by his own execution) has, remarks the *Chronicle*, left a sad blot on the good name of the Christian queen. The general horror aroused by this act of her deputy, it is to be hoped, will recall her government from that retrogression into the old barbarous ways of which there have been signs lately. Her husband, the prime-minister, knew the governor to be an unworthy character, yet allowed favoritism to carry the day in his appointment.

—Mr. Barnett, of Jaffa, writing in *Service for the King*, says: "It is very significant that while from various causes the Jews are beginning to awaken to the fact that their future destiny is bound up with this land, the Turks and Arabs seem to be under a presentiment that their time here is short. I am told by several friends who have great experience in this country that some of the natives are very negligent in the cultivation of their fields and gardens, and the reason they give when asked is, 'What's the good, the Jews will soon have it.'"

—Mr. Van Tassel, who devotes himself to the evangelization of the Bedouins, shows that, as with most remote tribes, accurate knowledge not only modifies, but often almost revolutionizes previous ideas. He says, "The Bedouin Arabs are usually given a very unenviable character, and

are looked upon as being most desperate men, thieves, murderers, and almost everything else that is bad ; but that is almost entirely wrong. The Arab seldom takes life, unless it is in battle or self-defence. There is a standing law in the desert that in case a man is killed his death must be avenged by the members of his tribe. It is not necessary that the murderer himself be put to death, but *any* one of his tribe who may happen to fall into their hands. Owing to this custom they are very careful about the shedding of blood.

"There are, of course, some thieves found in the desert, but not all the Arabs are such by any means, and those who are so are despised by the others, and well punished when caught."

Mr. Van Tassel remarks that the Bedouins, at least those of the north, have a very slight tincture indeed of Mohammedanism. Their feelings of natural religion are strong, and they are exceedingly fond of having the Scriptures of either Testament read to them. Of course, in the Oriental allusions of the Bible they are perfectly at home.

The North Arabia Mission is a branch of the North African Mission.

—"The missionary work of a church is both fruit and measure of its inner spiritual life."—*De Heidenbode* (Rotterdam).

—The Free Church of Scotland *Monthly*, referring to Cardinal Lavigerie's far-reaching missionary plans, remarks, "Whatever may be said about the Papacy, it is showing at present a spirit of enterprise which we cannot but admire. The zeal it is manifesting ought to act as a stimulus to our Protestant societies to devise larger and, if we may say so, more adventurous schemes for the conversion of the nations."

—The *Church Missionary Intelligencer* for April, 1891, very justly refers to the American Board as "one of the best-managed societies in the world," and supports by its high authority its own preference of special contributions for objects designated by the Society, rather than for the somewhat narrowing and capricious designation of special objects by individual donors.

—The printing of the whole Bible in the language of the Sunda Islands (Dutch East Indies) is now complete, as appears by the *Orgaan* of the Netherlands Missionary Society. Between 300 and 400 persons have been engaged upon it.

—"The business instinct is indispensable for the conduct of a missionary society ; but it is not sufficient, it is even injurious, if it is not founded in piety and joined with a real zeal for the cause of the Gospel." —*Journal des Missions.*

The United Kingdom.

—The English Baptist Missionary Society, whose centenary occurs in 1892, intends to endeavor to raise a Special Centenary Fund of £100,000, and to seek also to increase the annual income of the society to £100,000.

—The *Church Missionary Gleaner* for April says : "The approaching census again suggests a comparison of past and present. When the last census was taken in 1881, the society was working under a resolution, solemnly arrived at on account of financial pressure, to send out only *five* new missionaries each year for three years ; but we were rejoicing that

special gifts had enabled the committee to send out *twenty* instead of five. It is a fact like this which we have gleaned from the report of that year that makes one realize just a little of what God has done for us in the past ten years. *Three times twenty* is not considered a large number now."

—This is a most racy bit from a tract, *Do Not Say*, published by the Church Missionary Society. The author is the Rev. J. Heywood Horsburgh, C. M. S. missionary in mid-China: "Imagine our sending to the heathen just *one man more than we could spare*, so that for one parish we could not find a rector! What an outcry there would be! Why, even those who take the most thorough interest in foreign missions would be afraid we were 'really going a little *too* far.' Yes, though that clergyman had left but five hundred, nominal Christians already (many of them true Christians), and gone to a parish of a thousand thousand, *all heathen*, and he the only worker among them all, it would still be thought a dreadful thing for this English parish to be without a clergyman, albeit there were a dozen other churches half empty in that very place, and perhaps an excellent chapel on the other side of the road. When shall we wake up and understand that 'taking an interest in foreign missions' really ought to mean something more than *giving the heathen a few fragments, after spreading a most bountiful table for ourselves?*"

—*The Reaper* says that the flaw in Mr. Stead's sanguine and well-meant endeavors to bring about a social revolution has been pointed out very clearly by the Roman Catholic Bishop of Salford: "It seems to me we differ because we begin from different ends. You begin with the creature and his miseries and wants. We begin with the Creator and His plan or system of redemption and salvation." There is no use in trying to conciliate the Christian view of benevolence with the anti-Christian. The two may coincide materially in a thousand points, but their formative principles are irreconcilably antagonistic.

—*The Christian* says that Dr. Marshall Lang recently startled the Glasgow Established Presbytery by quoting the remark of a local historian, that "the public houses in the 'second city in the empire' were beating the churches," and that "one public house in a populous locality was capable of undoing the work of ten churches."

—"Let us not think less of what Christ has done on the cross by His death, but let us think more of His resurrection and what He is doing now."—Rev. Edward Balmford, in *The Christian*.

—"Foreign missionary is an unfortunate term. To the Lord Jesus up there in heaven there is no home mission and no foreign mission. He sees at once on both sides of the wall of China, and to Him it is all one field and one work; and slowly we are beginning to see through His eyes and to find out that work at home and work abroad are not, so to speak, two things, but one; that this we ought to do, and not to leave the other undone; and that what we call foreign mission work is not a thing to be done by and by, when we get a lot of other things done, but that it ought to be going on all the time."—J. Campbell White, Esq., Convener of the Livingstonia Mission Committee.

—*Medical Missions at Home and Abroad* (cited in the Free Church *Monthly*) shows that of 139 medical missionaries holding British degrees

or diplomas, the Free Church of Scotland has 24 ; the Church Missionary Society, 21 ; the London Missionary Society and the English Presbyterian Church, 13 each ; the United Presbyterian Church, 11. There are 13 ladies. The largest *proportion* among all the missionaries belongs to the English Presbyterian Church.

—*Medical Missions at Home and Abroad*, rejoicing in the great victory won in the House of Commons over the defenders of the opium traffic, says : "A few days ago an Indian general said, in my hearing, that the opium traffic is a heritage from Warren Hastings. He was right ; and I would add that there is nothing in our Anglo-Indian history in which the strong, determined, but godless spirit of that remarkable man has seemed so to persist and to be incarnated as in the long, sad story of our opium traffic with China."

—The Accounts of the Schemes and the Lists of Collections, Contributions, and Legacies of the Church of Scotland for the year ending December 31st, 1890, as prepared by the auditor, are given in the May *Record*. The total income shows an increase of £18,812 14*s*. 9*d*., or 12½ per cent over the previous year, being in all £170,282 5*s*. 5*d*. Legacies alone are increased by £6643 16*s*. 5*d*. Foreign missions show an increase of £3049 15*s*. 2*d*. ; home missions of £2475 19*s*. 10*d*. ; the Small Livings Fund of £3316 6*s*. 9*d*.

—Arrangements have been made for the fusion of the two English Baptist missionary societies. The common management is to be conducted according to the plan of the larger society—that of the Particular Baptists. It appears, then, that Calvinism and Arminianism are recognized in England as having ceased to be a dividing force among the Baptists. The question of strict or open communion has long been an open one in both the Baptist bodies. "The Particular Baptist Missionary Society for Propagating the Gospel among the Heathen" was formed in 1792, and "The General Baptist Missionary Society" in 1816. The Orissa Mission, Bengal, in which our own Free Baptist brethren concur, will doubtless continue to be supplied with General Baptist missionaries.

—The Special Centenary Fund of £100,000 which it is proposed to raise will be devoted to seven objects, the first being the extinction of the debt, the seventh the construction of a new Upper Congo steamer, estimated at £5000.

—It seems strange, but Northern Bengal, where Dr. Carey first preached the Gospel, has to-day no missionary provision (at least no Protestant missionary provision) for its 9,000,000 inhabitants.

—The debt of £10,561 8*s*. 11*d*. incurred by the English Baptist Missionary Society during the year is owing to a falling off in legacies. General contributions have been £42,257 2*s*. over against £42,072 18*s*. 7*d*. for last year.

—*The Christian* states that many of the working classes in England have lately joined the Society of Friends.

—"There are 400 workers in the Irish Home Mission connected with the Society of Friends, and Sunday-school work is progressing in their hands."—*The Christian*.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Low Pressure Belt of Morality as Marked by the Marriage Law in India. [J. T. G.]

It is very difficult for persons living remote from India to realize the condition of society which has grown up there in the course of centuries through unchallenged customs in the matter of marriage. Even those long resident in the midst of the social order know but little about it. The introduction of Western physicians, especially of lady doctors, to practise in the homes of the people, has resulted in the disclosure of a state of things at which even much of heathen sentiment revolts. There lies before us the Memorial to His Excellency, the Viceroy and Governor-General of India, presented by sundry lady physicians, which enumerates instances of cruelty and unnatural crimes occurring to their notice in the order of their own professional duties, which, though couched in professional phraseology, we cannot describe, much less translate into the vernacular of ordinary literature. When young girls of *seven*, eight, and ten years of age are visited by physicians who find their bodies crushed out of shape, their flesh hanging in shreds, or now crippled and crawling to the hospital on hands and knees unable to stand erect, others partially paralyzed, others dying after days of agony, all because of premature admission to the marital relation, sanctioned by the laws as well as the customs, and largely by the sentiment of the land, one can read a commentary on "the habitations of cruelty" quite beyond any strain his indignation will bear. Mrs. Nancy Monelle Mansell, M.A., M.D., and her associate lady doctors deserve unstinted commendation for the moral courage, which led them to the distasteful task of making known to the Indian Government, that which they could testify to, as instances of such debasement as makes one desire to find refuge in some theory of demoniacal possession, as a cover for lustful cruelty which passes comprehension among tolerably decent people and even among low and lustful classes.

These memorialists specially emphasize that all this is covered by the sanctity of British law in the Indian Empire, which permits marriage to be consummated in childhood, and even covers homicide in the marital relation, which under other circumstances would be criminally punished. They say, "The system panders to sensuality, lowers the standard of health and morals, degrades the race, and tends to perpetuate itself and all its attendant evils to all future generations."

They, with thousands of others, petitioned the great British vice-regal authority and his counsellors in the Indian Government to advance the age of consent to fourteen years. And yet, with all these facts before them, the limit of twelve years was all that this great government felt it dare ordain. It is not our intent now to show that they ought to or could have gone further. Too many factors enter into this case to reach a summary conclusion. It is not for that we write. Our purpose is rather to call attention to the debasing influence of the heathen religions, which showed itself in the tremendous resistance developed by the very fact that child-marriage was to be called in question by the government at all, and the threatened outbreak of violence because the council and viceroy did enact that twelve years should be the legal minimum of marriageable age. A correspondent some while since thus described for us a specimen of this popular resistance:

"On Sunday, March 15th, a mass-meeting of over 80,000 Hindus was held at Kali Ghât—one of the Calcutta suburbs—to pray to the Goddess Kali and secure her aid against the pending Bill raising the marriageable age of Indian girls from 10 to 12 years. Two hundred native priests had been engaged for the

occasion, and were observed preaching furiously in various directions among the crowds. Processions were formed and marched up to Kali's shrine, shouting as they went along, '*Hari bole!*' 'Save us, Kali, from all interference with our religion!' Some of the more fanatical had come up from Calcutta on their hands and knees; others had measured the entire distance by prostrating themselves continuously and crawling on their stomachs. A strong body of police kept order; there was much subdued excitement. One fanatic placed his head on the altar at which many hundreds of lambs and goats had been sacrificed to Kali, and demanded the officiating priest to sever his head, as 'he would die for his country.' The priest declined, and the man, rising up, was heard to say that the 'law unfortunately prevented his setting them all a good example.' While the bulk of the crowd was composed of ignorant persons, there were lots of lawyers, pleaders, merchants, bankers, schoolmasters, and other heads of the people. Poor India!"

We had from several sources accounts of the songs composed for and sung on the occasion by theatrical companies. The *Statesman* gave a rough translation of one of these, as follows:

"For the Protection of Religion.

"*Sankirtan of Kali at Kalighat.*

"In great distress at thy door we have come, mother, source of all good. Horrified, that is why we raise this cry, oh! mother, queen of the universe. What to say? We are about to be undone, mother, by the words of some outcastes. Intending to do an act of kindness, the Government is destroying our religion. Our hearts shudder through fear. Oh! goddess, save us from this great danger into which we have fallen. We, sons of Hindu families, who have hitherto forgotten thee, are now crying to thee for help, as your children, and pray take us up in thy lap. Protect the modesty of our domestic maidens, thou who savest people from shame. Kings make laws to make their subjects happy, but this law will oppress the poor and helpless. Make this clear to Government, and say, 'Don't make this law.' Forgive us, oh! goddess. Make Government to understand and to put an end to all this confusion and disorder."

"'*Sankirtan*' *sung by the Burra Bazar Sadharan Hori Sabha.*

"Let us all to-day sing hymns to goodess Kali. Let us sing in her name, so that all uneasiness may cease. Her name is Nectar. Drink it, and your hearts shall be cool, all your grief shall cease, desires be fulfilled, and all danger averted. That is why we all, with hands uplifted say, save us, oh! kindly mother. Keep us at thy feet, oh! mother of the universe. Who else is there but thee to protect that priceless treasure, our national religion, which we are about to lose by the King's mandate. Help us, oh! goddess, and for thy help we are taking thy name to-day. To ruin us the cruel law is about to be passed. Stop this, oh! mother, and let us be happy, who are rich in religion, by singing thy name. When Srimunto was in danger, thou didst take him up in thy lap. Thou didst give protection to Kalkatu at thy feet, source of all good. We are thy children too; why shall we suffer then, oh! mother Kali?"

We are not presenting all this as news. It will not be such to a great number of our readers, yet to others it will be more or less so. We present it as a contention. We want to thrust home the whole facts on that not insignificant company of excellent people who can see no difference between "our heathen at home" and the heathen society of a great people; a patient, ingenious, industrious, intellectual, and in many respects not an unlovely people, who have been systematically debased and imbruted through the most sacred avenues to the human soul; and who, we may even believe, are sincere when they say, that the removal of child-marriage will result in a more debasing condition of society than has been depicted, or rather hinted at by the petitioners above quoted, and by thousands of others who know of similar brutality and bestial outrage under cover of marriage rights. Take them at their own rating, and what must be the sentiment, what are the restraints on society of the religions they cling to, if there is a worse state, "a lower depth" imaginable, in consequence of shifting the protection of law for girl wifehood from ten to twelve years? It is an open confession that religion, as they understand it has furnished no moral restraint against lust, against debauchery, against lechery and cruelty. And the worst of it all is that

those who know them best do not estimate the moral power of their so-called religions any higher than they do themselves.

It is in our heart to make another plea, and that for sympathy and more prayer for those sensitive and saintly souls who have to go down into such a moral maelstrom for years, to try to relieve this moral (or rather immoral) condition, and, if pity can go farther, then for those parents who for the love of their Divine Lord have to try to rear their children in the midst of such unmeasured and unmitigated miasma of immorality. And yet why our cry for pity? They seek none of it. All they are asking of the Christians of the homeland is help to stay there and to do the Christly work they have undertaken —and in which they are succeeding.— even if it be only to lie down as these noble lady-doctors at the foot of the throne of power, and cry for relief for the heathen even against themselves; or to create a sentiment, as all missionaries have been aiding to do, which will enable the political powers who care to do so, to protect young maidens from brutal marital relations till they are at least twelve (!) years of age.

Dr. Cyrus Hamlin on Restoring Palestine to the Jews.

The symposium at the Annual Meeting of the International Missionary Union on the several points of special interest in the Jewish discussions of the times, which was conducted by Dr. Kellogg, of Toronto, Dr. Cyrus Hamlin, and Mr. William E. Blackstone, Superintendent of the Chicago Hebrew Mission, was one of great interest and ability. We had hoped to be able to give a synopsis of the subject by each speaker prepared by themselves. We are fortunate in having the points of Dr. Hamlin's paper thus kindly furnished by him for our use.

The paper was occasioned by a petition numerously signed to "The President and Mr. Blaine" to use their influence with the governments of Europe, beginning with Alexander III., the Czar of Russia, and so on down to Bulgaria and Greece, to obtain at an early date an international conference "to consider the condition of the Israelites and their claim to Palestine as their ancient home," etc. [J. T. G.]

Dr. Hamlin said: "The Christian benevolence of this petition is beyond criticism. The sufferings of the Jews in Russia and other parts of Europe demand the sympathy as they excite the horror and detestation of all Christians the world over. But it would be well for the petitioners to consider the following points:

"1. Have not the Jews forfeited all rightful claim to Palestine? They were given over to the Romans because they were rebels against Jehovah and His anointed.

"2. The right of property has limitations of time and circumstances. After eighteen centuries of dispossession and foreign residence no claim can be allowed in earthly courts.

"3. The people that now inhabit Palestine are the rightful owners of the soil. Their ancestors had held it for many centuries before the Mayflower cast its anchor on 'the wild New England shore.' What would the President propose to Europe to do with them? They are Arabs, Turks, Greeks, Armenians, Syrians, and of some ten or twelve other nationalities. Destroy them? Drive them out? Whither?

"4. The Jews are not agriculturists. They generally hate the employment, and the colonies established there have still to be aided.

"5. The Jews have shown no general desire to return to Palestine. The few who have gone have been induced to go by offer of aid.

"There is a small number who fancy that Jerusalem is to be rebuilt, the temple restored, the altar of sacrifice rekindled, the Jewish state exalted above all nations, and its enemies destroyed. But this is to be done by Almighty power, and the President and Mr. Blaine would cut a small figure by their interference.

"6. 'The Sacred Places' and other possessions of the Oriental and Latin churches will be an awkward thing to manage in the 'return.' They would be an offence to the Jew; but for a Jew to touch them would fire the heart of the Latin and the Greek churches to a white heat.

"7. But, above all, the petitioners would plunge the President right into the middle of the Oriental Question. This was expanded to considerable length, and the impossibility of our interference made very clear.

"8. Is it probable that Europe would be pleased with such a movement on the part of our Government? The powers have generally accepted the Monroe Doctrine. But that forbids our appearing in their affairs just as much as it excludes them from ours.

"9. As precedents sanctioning the return of the Jews to Palestine under European dictation, the example of Bulgaria, Servia, Montenegro, etc., under the dictation of the Berlin Congress, is not well taken. By the Berlin Congress autonomy was conferred to a greater or less extent upon those peoples in their ancestral homes. No man was deprived of an acre of land. If Moslems wished to emigrate, as many foolishly did, they were allowed their own time and way of doing it. In the 'return' one people is to be driven out and another brought in. It would be a very bloody and expensive affair all round, and the driven out and the brought in would alike perish.

"10. Is our country specially fitted by her history for this proposed mediation? The outrages that have been committed in the United States upon the colored people in the Southern States, and upon the Indians and the Chinese, the murders, the expulsions from their native soil, the destruction of property, the slaughter of men, women, and children, the fiendish mobs, the rapes, the thefts by Government agents, the 'Century of Dishonor' would all be brought up against us, and would make the persecution of the Jews in Russia appear in comparison a slight affair. Should our Government provoke such a humiliation before all Europe? The explanations which would be made would go for nothing. The worst construction possible would be put upon every fact. So long as our Government, especially our Senate and House of Representatives, are under the control of saloons and saloonists, so long as alcohol is king, we had better not champion any cause of humanity in Europe.

"The one insuperable obstacle to any general return of the Jews to Palestine is the Jews themselves. An awful cloud is over the land. 'His blood be upon us and upon our children.' It must be purified of Christianity before the Israelite can look upon it but with abhorrence. As mendicants, as 'assisted emigrants'—always a worthless set—or escaping from the inhumanity and savagery of Russia, a few tens of thousands may return. But they will be a sorry lot, and will 'suck the milk of the gentiles' for a living.

"'When the veil shall be taken away,' and they shall become the glad and rejoicing disciples of Jesus of Nazareth, their own Messiah, and when they shall see in Him the glorious fulfilment of all their prophecies, there may spring up in many hearts a new love for Jerusalem. Their flowing thither at their own expense would be a spontaneous and natural immigration that would accommodate itself to circumstances. If only two or three millions should return in this way they would soon possess the land, and there would be no question of oppression or of protection. Then all nations would hail their return, and the Church of Christ would see in it the dawn of the millennial day."

The Need of Special Preparation for Foreign Service.

REV. A. P. HAPPER, D.D., CANTON, CHINA.

The General Missionary Conference of China, in May, 1890, sent forth the call for 1000 missionaries for China

within five years. Within ten months after the issue of that appeal 127 missionaries had arrived in China for one mission, working in China, and 50 have arrived for all other societies. The statement has been made in the newspapers that when this appeal was published in Australia, *hundreds* of young people offered themselves for this service. The statement is also published that the number of names given in to the secretaries of the volunteer movement in America is over 6000 ; and that more than 300 of those who had given in their names have gone to foreign lands.

All the friends of missions will rejoice in these evidences of an extending interest in the cause of missions to heathen lands among the young members of Christian churches in the home lands.

But while rejoicing in this extending interest in missions to the non-Christian lands, and in the increasing numbers of those who are offering to go, I wish to direct attention to the great importance of thorough preparation for the work by those who are sent abroad as missionaries. There is great danger that in the warmth of Christian sympathy for the perishing, and on account of the consideration that the people in heathen lands are ignorant, many will think that no special preparation is needed by those who go to teach them. It is evident that many think that personal piety and love to the Saviour and to the souls of men are the *only essential requisites* for those who go as missionaries. This is a very *great mistake*, and it is one which will bring great injury to the cause of Christian missions unless measures are taken to *prevent* its being carried into practice.

I would call attention to the words of the lamented Mackay of Uganda, in his last appeal for twenty men to come to Africa. His words are these : " You sons of England, here is a field for your energies. Bring with you your *highest education* and your *greatest talents ;* you will find scope *for the exercise of them all.*" Many suppose that Mr. Mackay, because he was a layman and an engineer, had no special preparation to be a missionary ; and as he was so *successful* and *useful* as a missionary, it is supposed he is a proof that no special preparation is necessary in order to be useful. The facts, on the contrary, in regard to Mr. Mackay, are just the opposite of what is supposed in regard to him. He had *very special preparation* and *experience in Christian work* before he went abroad, which led those who were acquainted with him to give the very *highest testimonials* of his preparation and qualification to be a missionary to teach and preach the Gospel, in addition to being a capable engineer. Mr. Mackay had been brought up in his father's house, who is an eminent Presbyterian minister in Scotland, with special care and under his own instruction. He had the best advantages of education in mathematics, the classics, and applied sciences in the high schools and universities of Scotland. He engaged in Christian work in the original ragged schools of Rev. Dr. Guthrie and the Sabbath-school of Rev. Dr. Horatius Bonar, in Edinburgh. These educational and religious advantages were enlarged and extended by a two years' residence and practice in Germany, where he acquired a knowledge of the German language. When he was appointed to go to Africa he improved *every hour* of his time between the time of his appointment and his departure in getting some knowledge of different practical arts from competent professors and teachers, as those of photography, printing cotton, and glass manufacture, and the details of teaching and training teachers. So that the pre-eminent success and usefulness of Mr. Mackay during the fourteen years of his labors in Africa, which led Mr. H. M. Stanley to speak of him as second to Livingstone, were the proper result and outcome of the *thorough* and *manifold* preparation which he had made during his youth and early manhood. When, therefore, he speaks to the " sons of England" and asks them " to bring their *highest education* and greatest tal-

ents, and assures them "they would find scope for the *exercise of them all*, he was only asserting what he knew to be a fact in his own experience. He only asks for what all experience has proved to be necessary to success—viz., competent natural gifts, with the necessary acquired knowledge and training. He himself is one of the most illustrious examples of the truth of this statement.

As the missionary work enlarges and expands, the necessity that properly qualified men be sent forth is more and more emphasized. It should be specially urged upon all concerned in sending forth missionaries that they *also* have special care as to the *quality* of those they send forth. A few able and well-qualified men will, with God's blessing, accomplish more than treble the number of feeble and insufficiently qualified men. In confirmation of this, let all study the apostolic history. Paul, the apostle of the gentiles, was a man of great talents; he had the advantage of the best education at the celebrated university at Tarsus, and of the best Jewish masters in Jerusalem. He has left his impress on Christianity greater than that of the whole of the other apostles.

There are two results of human efforts and labors that are marvels in their several ways. One of them is the establishment of the British rule in India, and the administration of the government over such a numerous population with such success. The other is the German war against France in 1870. But their wonderful results have not come by chance nor without the use of the appropriate means. As we study the history of the establishment of British rule in India, the names of many distinguished names come in review before us. In the review of these names the conviction is forced upon us that the leaders in the successive decades of this work were the *picked men* of the public life of Great Britain. But if we would fully understand how it was that there were a sufficient number of young men for every department of such a widely ramified service as was necessary in the details of government over such numerous population, we must inquire how these able and qualified men were obtained. They did not come by haphazard. The East India Company were wise in their generation in some things. The covenanted civil servants were appointed under the system of open competition. Thus the picked youth of the land are selected. The company established a special college for their instruction. Their college at Haileybury, in Hertfordshire, had the ablest professors in the country in their several departments. The names of Henry Melvill, James A. Jeremie, Richard Jones, William Empson, H. H. Wilson, Monier Williams, and Major J. W. J. Ouseley are found among those of the professors. Selected young men from Rugby, Eton, and other distinguished schools and the universities went there for two years' *special* instruction in the languages, laws, customs, administration, etc., of India, by these specially qualified teachers. Is it any matter of wonder or surprise that with such means such able and competent men were provided for every department of the service, and in numbers adequate to the needs of the two hundred millions of people? Is it strange that such men as Lord John Lawrence, Sir Henry Lawrence, Sir William Muir, Lieutenant-Governor James Thomason, Edward Thornton, Sir Robert Montgomery, Donald Macleod, George Edmonstone, Sir Bartle Frere, and many others, *literally too numerous to mention*, were raised up to meet every emergency, and to illustrate the energy and efficiency of the Anglo-Saxon race? The training, the capability of the men, and the opportunity have produced such an administration of the Government as has not been seen before in the history of the world.

Europe was astonished at the results of the German War of 1870. But when the facts are known, those results were the natural and sure results of the antecedent training of the officers of the German army. These officers had been

trained in the work to be done. Every strategic point in the French territory had been examined and marked out; every difficulty and impediment had been made known; the nature and character of the country to be marched over had been mapped out; so that the leaders of the invading armies knew what they had to do, what difficulties they would meet, and were trained to carry out the campaign as they had been instructed; and the *proper* and *expected results* all followed in their natural order. These results, however, were greatly to the astonishment of those who knew not of the thorough preparation which had been made by the German officers.

In the history of the world no such wonderful enterprise has been planned as that which has been committed to the Christian Church—*i.e.*, to convert this world to Christ, to extend this glorious Gospel of the blessed God till the kingdoms of this world have become the kingdoms of the Lord and His Christ.

For its accomplishment it presupposes the Divine aid of the great Captain of our salvation. When He gave the commission "to preach the Gospel to every creature," He prefaced it with the glorious assurance "all power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo! *I* am *with you* alway unto the end of the world." But the presence and power of our gracious Lord does not do away with the necessity of providing and using the *necessary* and *appropriate* instrumentality. The Saviour Himself spent three years in instructing His apostles before He sent them forth on their high mission. When the disciples filled the place of Judas, who had fallen from that ministry, they placed in nomination two of "these men who have accompanied us *all the time* that the Lord Jesus went in and out among us"—so careful were they to secure one who was thoroughly instructed and prepared for the solemn vocation. When Saul of Tarsus, after his conversion, was told by Ananias of Damascus that "he was a chosen vessel to bear the name of Jesus among the gentiles," he went into Arabia to commune with the Lord; and it was *three years* before he entered fully upon his glorious ministry. These three years were the time of the special preparation of the great apostle of the gentiles, though he, previous to his call, had the benefit of the instruction in the Roman university at Tarsus, and of the most learned Jewish teachers in Jerusalem. How different is the course pursued in these latter days in sending forth many to the laborious and responsible duties of the Christian missionary without any preparation or training!

With the diffusion of Western knowledge and science, and of the agnostic and infidel views of Western sceptics among the peoples of India, China, and Japan, the importance and necessity of the missionaries being more thoroughly prepared are strongly increased. They have now to meet not only the difficulties and hindrances of the native idolatries and errors, but also, in many cases, the objections and scoffs of Western infidels and atheists. Those who go forth so readily without any really careful preparation show how imperfect is their conception of the work to be done, and give evidence of their own want of qualification and preparation to perform it.

It becomes the missionary societies and the committees having in charge the examination and reception of candidates for missionary appointment to be especially careful in the reception of all applicants, and to seek those of high and suitable qualification and adequate preparation for the great and laborious calling.

A Word About the Student Volunteers.

In the minds of a great many people there is a marked incongruity between the statement of the Student Volunteer Movement that some six thousand persons are enrolled by themselves as

pledged from foreign service, and the unmet demand of so many societies for men and women. All of the societies are not without candidates enough to supply their needs, but some say they are in vain calling for missionaries.

Several things ought to be borne in mind. For instance, a great proportion of this volunteer corps are not yet through their collegiate and seminary studies. Certainly there is little disposition on the part of experienced administrators of missions to rush men and women into the field with partial preparation, if they can remain to complete their studies. Dr. Happer raises a note of warning on this subject in the article we now present from his pen. He is entitled to speak on this subject. He was of the original first company of Presbyterian missionaries sent to China, and that was as long ago as 1844. It was ten years from the time he formed the purpose, God willing, to be a missionary till he went abroad. During his college course his reading was connected with his purpose, and all his plans were subordinated to it. And yet, firmly holding his purpose, he taught four years after graduation, then spent four years in professional studies—medicine and theology—for the work, and in the study of the history, geography, philosophy, and other features of China; and medicine, teaching, and preaching have been the lines on which he has done such grand work these forty-seven years in that great empire. We could furnish instances enough to fill many pages to show the great work accomplished by men and women who have developed a sturdy purpose through similar years of steady subordination of all aims to the one work of preparation for a great life service. It is from this corps of trained men and women represented by the student volunteers that we are to look for persistent patient leaders. Hence we suggest that too much pressure be not put on these pledged persons in our schools of learning to hasten unduly to the great fields which call so loudly for them. It seems to us all the more important that they get thoroughly prepared, because from them must come so much that certainly cannot be looked for from the large number of persons who are now encouraged to enter foreign service with very meagre intellectual furnishing. We do not enter upon the discussion to what extent unlettered and inexperienced, and, perhaps, even untried persons should be encouraged to go abroad. There is some difference of opinion on that subject. There may be uses for a greater number of men than can be found ready trained or than the institutions can furnish. Of that we are not writing. But facts patent justify us in raising the question as to the pressure that should be put on these in the schools to hurry into the service. The Scandinavians have been rallied of late both in Norway and Sweden and in America by an earnest and probably well-meaning brother, to offer for the foreign service. Some fifty or more have been recruited from Brooklyn, New York, and Chicago, and over a hundred from Scandinavians in various quarters of the world have gone to China alone, and mainly are connected with a single mission— the churches at their starting-place, we are informed, pledging them fifty cents a day for their support, all of course being unmarried. We are not prepared to say whether there is here a movement which demands special guidance by those experienced in missions, but we do think that this emphasizes the need of thorough preparation on the part of the recruits which are to come from these volunteer students, and that the churches should not demand that great numbers of them hasten away just now, but should rather advise their cautious preparation for wise leadership than press them too speedily into the great responsibilities which await them. We say all this in the face of the fact that China calls for 1000 missionaries in five years, and that they are not forthcoming in proportionate numbers. It is true that some 175 have gone to China since the appeal was issued, but of these

125 have gone to the Inland Mission, leaving only about 50 among all the other societies ; and that would scarcely more than keep up the numerical standard as it was. But let us not be disappointed if many of these student volunteers never go abroad. We are quite confident that a very large proportion of those enrolled by the excellent brethren who have charge of this student movement will never reach the field. They are not in position to form a final judgment now in their school-days, and there has been no concurrent judgment solicited from any boards or churches as to the adaptation of these persons severally. Then they may be adapted to work which may not at the time when they offer themselves need reinforcement, or the special church to which they belong may not want men, and they may not care to leave their denominational relations even if some other board would be willing to take those not of their own part of the fold. It will thus happen that a number of those honestly intending to be faithful to their pledge may not find the way open to them. Then some of them will be adapted to the demands of their own societies at a time when the funds of the societies will not enable them to send them. There are many good and able persons found in the churches besides those just out of school, and some volunteers may not be called by the societies because such other persons are at their command equally or better prepared or more suitable. Thus from a great variety of causes there may be a great disparity between the total number of volunteers and the part who reach the field. Thus not all the demand for foreign service will be met from these ranks. Let this grand impulse of the young people have time to find its providential meaning and method. We see many points at which these very capable and devout young people of the Student Movement need wise guidance ; but there is also need for wise conduct on the part of the churches in relation to them. It is, perhaps, not the best way to advertise so indiscriminately the fact that 6000 persons are "waiting to be sent," and much else of like phrase that is not in accordance with the facts. The great bulk of them are not ready to go ; but the fact that God has moved to create a missionary interest in the hearts and minds of so many young persons among those pursuing their studies deserves very thoughtful and prayerful consideration and devout thanksgiving as well, while the "pledge" should be made the "outward sign of an inward grace" rather than an oath, which it is not.—J. T. G.

Men Needed in North China.

Rev. C. A. Stanley writes to us from Tientsin, North China :

"Our annual meeting has recently been held here. At all our seven stations there has been progress. Over 200 have been added to our churches during the last mission year in full membership. But our working force, both foreign and native, is not equal to the work in hand ; and on all sides there are doors of opportunity wide open, into which it is impossible for us to enter. There are several scores of villages around Tientsin, in very few of which the Gospel has ever been preached, which, through the distribution of relief to the sufferers from last year's flood during the winter, are peculiarly prepared to listen to the Gospel message. Having been appointed to direct this distribution, and the work having been mainly done by missionaries, it has associated itself in the minds of the people with missionary operations. Thus they are ready to receive us and listen to our message. Books were left in these villages when relief was given, and were there laborers, native or foreign, to go and work among them in the Master's name, I have no doubt but that many would be brought to a knowledge of the truth. I hope to be able, with my small force of workers, to do something in the fall and winter ; but triple the force at my com-

mand would scarcely reach this immediate need, not to speak of what is and would open beyond from this. Relief was given in about 70 villages to about 70,000 persons—not the entire population by any means—the most distant one being some 12 miles. The city and suburbs contain 600,000 souls. Similar opportunities are present at all our stations and with all the missionary societies laboring in North China. And now and again a devoted laborer is called to his reward, largely because of overwork, because the churches have not met the demand, and he has had to attempt more than he could do, and succumbed to the strain. The L. M. S. has just lost such a man in Mr. Gilmour, down from Mongolia to attend the annual meeting of his society held here. He was sick twelve days, and had not physical strength to rally when the crisis came. And there is no one on the ground who *can* take up his work, even at the expense of some other place and work. This is not a lone case—they are many."

The Riots in China.

We have long known that the great Chinese Empire had a dispensation of "politics," as well as occidental nations, and not unlike our own. They have the "ins" and the "outs," and it has been plain for a few years past that the "outs" would make all the capital possible against the administration on their conduct toward foreigners. The present "Government," as they would say in Europe—that is, the present prime minister and his party—are strongly in favor of advancement along Western lines; but there are eminent and able statesmen who lead the anti-foreign feeling. They may stir up the people even to a gigantic rebellion against General Li and his party. From private but very responsible sources our advices confirm the general statements as to the outbreaks in China. One correspondent writes from Foochow under date of June 9th:

"You will have heard before this reaches you of the riots of Wuhu and Nanking. The animosity of the rioters seemed to be directed chiefly against the Roman Catholics. Demand was made for the release of the children of the Roman Catholic orphanage. At Wuhu all foreigners fled for their lives, and their buildings were looted and property stolen or destroyed. At Nanking the Methodist property was looted and destroyed, as well as that belonging to the Roman Catholics. No lives were lost. There seems to be general uneasiness all up the Yangtsi River. I judge the excitement to be largely political, aimed against the authorities and rulers, and intended to make them unpopular and to secure their removal. It seems to have been instigated by some 'secret society' men and literati, which abound in great numbers in the Yangtsi Valley. They would like to stir up a rebellion if possible. Several of the rioters have been beheaded, and the local authorities have already begun to rebuild the premises, and will make restitution for damage done. We have no fear of trouble here; and yet I do not know that any place in China was regarded as more secure for foreigners than Nanking. It was a great surprise to have this outbreak there."

But it will go hard with the anti-foreign party if they cannot find a better way to manage their internal politics than by the murder of such missionaries as Mr. Argent, a lay missionary of the Joyful News Mission, for whose death there is no doubt the "secret societies" are responsible. Those societies are not good instruments for anti-administration politicians in China, as they are as little controllable by the Celestial emperor as the Mafia are by King Humbert. But the martyrdom of missionaries will only the more show the Church the way to the thorough evangelization of that great people.—J. T. G.

—We received some suggestions from India some while since which indicated that Pundita Ramabai was restricted in even the mild religious teaching she thought wise to introduce into the school at Poona by representatives of the American administrators of the funds raised for her use. We hope there is no ground for this thought. Ramabai knows how far to go to keep faith with the people of her own nation in the matter of religious neutrality;

and nobody supposed that she would receive any direction from American management in simple and fundamental religious matters. If she finds her way to have prayers or the reading of the Bible in her school, and can carry it with her Hindu constituency, surely no Christian (?) hand would obstruct her. If such should be the case, her American society would soon have no funds to administer, and her executive committee would become executors of the school. We are glad to see that the *Harvest Field*, the Wesleyan missionary magazine for India, one of the ablest of our exchanges, gives in a late issue the chief place to some interesting articles on the wives and widows of India, including a visit to Pundita Ramabai's Home at Poona by the Rev. D. A. Rees; and the history of the widow remarriage movement in Bombay. With regard to the results of Pundita Ramabai's work we just quote one paragraph from the story of the interview. On being asked, "Are you satisfied with the results so far?" the Pundita replied, "I should have rejoiced to see larger results, but considering the difficulties, I feel I have much cause for thankfulness. Take that one fact—*out of these thirty widows I have the assurance from their own lips that their coming here has saved nearly* TWENTY *of them from* SUICIDE, STARVATION, OR A LIFE OF SHAME. This fact alone is an abundant reward for all our toil and expense."—J. T. G.

—Miss Susan A. Searle says of the American Board Girls' Boarding School at Kobe, Japan:

"During the last year and a half there have been urgent calls from the Japanese themselves for such lengthening and broadening of the courses of study in the school as shall make it, in fact, a college. Having come at a time when the Japanese were especially impatient of anything like foreign control in church or school matters, the request seemed significant of their confidence in the management of the Board. To accede to this request, and at the same time carry out long-cherished plans for the school, it is necessary to have, for buildings and other equipments, a much larger sum of money than the annual appropriation from the Board. The Japanese Christians are supporting nobly several Christian schools, which are becoming to a greater extent every year feeders of the Kobe school. They are already heavily burdened; and though in past years they have given generously toward buildings for the school, it is not fair to ask them to do more now while it is so hard for them to carry on the schools under their own control.

—Miss Adaline D. M. H. Kelsey, M.D., of Yokohama, writes to us as follows:

"It has been thought that the need of missionary physicians is not so urgent in Japan as it is in other non-Christian lands. This opinion is so widespread it would be well to have it understood in what respect the statement is true, and in what other respect it is not true.

"There is a medical department connected with the Imperial University in Tokyo where advanced medical instruction is given; an M.D. qualified to make a diagnosis and write a medical prescription can be found in every large city of the empire.

"It is also a fact that the Imperial University and normal schools of Japan send out highly educated men and women capable to teach. Why, then, do we send missionaries there to erect costly buildings and organize schools to educate the children? Is it because we want to give them a secular education? If that is our chief object, many givers to the cause have been deceived. But that has not been our avowed object. Our real aim and chief desire has been to get hold of the people to influence and lead them to Christ by exemplifying His love to them in our own lives of self-denying labors of love for them. And do we send physicians merely to heal the sick? Is not the higher object the real answer here also? If there is not so much medical work to be done as in China and India, more time and strength can be given to the higher work of teaching Christ's love and mission to souls that are starving for the Bread of Life. To do this work the M.D. must of necessity be a real missionary as well as a physician. There is plenty of this combined work to do in Japan. The number of *Christians* among the Japanese physicians is so small that, in an extensive acquaintance with them throughout the empire, only *four* are known to be Christians. *Two* of the four are women, educated in mission schools, and studied medicine in America. These two are doing a good work for their countrywomen in making greater revelations to them than they themselves can at present know. There is such a difference between working for *money* or *fame* and working for *love*.

"There are two Japanese girls now in this country fitting themselves to return as Christian healers. More are needed."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Student's Summer School at Northfield.

The sixth of these remarkable gatherings has been held. They began in June, 1886, at Mount Hermon, and this, which was held from June 27th to July 8th, was regarded by many as exceeding in interest as well as numbers any preceding convention. About five hundred students were enrolled. Mr. Moody, of course, presided, as he is the main attraction, and daily services were held, at which Bible studies were conducted and addresses of various sorts occupied attention. The main purpose of these conferences is known to be the consecration of these young men to lives of higher service. The controlling thought in Mr. Moody's mind was a baptism of the Holy Spirit. Much time was given to missionary meetings. "Round Top" has already come to be, like the "Hay Stack" at Williamstown, connected inseparably with missionary consecration. Here, at twilight every evening, the young men meet to consider the question of individual obligation to the world-wide field. Here the call for new volunteers was daily sounded, and the claims of a dying world were weighed. We doubt not that from that sacred spot many young men will date the beginning of a new era in their lives.

The missionary fires burned brightly in more than one general meeting. Last year Bishop J. M. Thoburn, of India, told of his work and of the plan he is pursuing of employing native evangelists, at an average cost of $30 a year, to proclaim among their fellow-countrymen the good tidings. The scheme impressed the audience as so simple, economical, and sensible that on the spot, by Mr. Moody's enthusiastic leadership, the pledges were made for support of 100 such evangelists. This year a report was made of the work done by these hundred workers during the year, and at once enough more was pledged to support seventy-five such evangelists for the current year. This will make in all about $5000 and upward raised for Bishop Thoburn's missions in two years. The movement was quite spontaneous and, of course, quite free from all considerations of denominationalism. Not a few have found fault because for two successive years the missions of the Methodist Church in India have had so liberal a support, while the boards of the Baptist, Congregational, and Presbyterian churches are struggling to keep out of debt. But the simple fact is, there was little or no thought of the fact that Bishop Thoburn is a Methodist bishop. His plan struck the conference as apostolic and feasible and as accomplishing more for the money than any other that has been proposed, and the response was very hearty and impulsively generous: perhaps it erred on the side of catholicity and generosity. There may be a doubt whether it is expedient in a conference composed of all evangelical denominations to take, especially for two successive years, an offering so large as this for the mission work of any one church. It is liable to be misunderstood and to occasion hostile criticism. Bishop Thoburn's methods have not the entire support even of his own Methodist brethren. No little doubt has been expressed in our own hearing as to the thoroughness and permanence of the work, and the expediency of hiring such laborers, even at so low a cost. But the action taken was in both years a simple outburst of genuine missionary enthusiasm, and there was a noble impetuosity and liberality about it, peculiar to young men. It is not open to the same criticism as a deliberate and previously planned course of action.

This gathering was representative. It contained young men from all quarters. Not only were Great Britain, Canada, the United States, represented, but China, Japan, Australia, Persia, Scandinavia, Germany, France, etc. Indeed, it may be doubted whether in any similar assembly so many vari-

ous peoples and tongues have ever been represented by Christian disciples. They were like the Pentecostal assembly "from every nation under heaven," and every man might hear "in his own tongue the wonderful works of God."

Too great care cannot be taken by those who have these gatherings in charge as to those who, on such a platform, present the truth. We feel constrained emphatically to dissent from some teaching which we have heard, or known to be allowed, in such gatherings. There is a special tendency in these days to depreciate the importance of sound doctrine. Christianity is emphasized as a *life*, and often the *doctrinal* side is treated as of little consequence. It has been frequently said that if one accepts Christ as his personal Saviour it matters little what he believes or doubts; that the creed is of small moment if the heart is anchored to Christ. Such teaching is perilous, especially before young men. Paul says, "Hold fast the *form of sound words with faith and love* which is in Christ Jesus." There is no power in error to develop a beautiful life, and if there is any beauty in the life of a sceptic it is in spite of his error, and in consequence of the truth, mixed with error. Christianity is *both* doctrine and deportment, belief and life. It is quite too fashionable in these days to apologize for loose notions of inspiration, atonement, the divinity of Christ, the work of the Spirit, and a future state of reward and punishment, on the ground that if one is sincere it matters little what he believes We protest in the name of all that is good that the highest Christian life, and especially the largest service in saving souls, is inseparably connected with doctrinal soundness. A missionary must believe the truth if he is to be an effective and successful worker for God. We regard the growing laxity in doctrine, and especially the prevailing disposition to tolerate all forms of unsound opinion, as tending to undermine the whole structure of missions, both at home and abroad.

"Our Country."

A new edition of Dr. Josiah Strong's remarkable book is issued by our very enterprising friends, the Baker & Taylor Co., 742 Broadway, New York. The new edition, revised so as to embrace the latest information of the census of 1890, is greatly increased in value; and the little book, already the most helpful contribution to home mission literature ever given to the American public, has doubled its practical worth as a book of reference.

Of this work of Dr. Strong we can say nothing too laudatory. It is *multum in parvo*. But fifteen chapters long, contained in 267 pages duodecimo, and about 100,000 words, there is an amount of information and inspiration which many ordinary volumes would not supply. The words are picked and packed; the illustrations are forcible and simple; the statements are lucid and vivid; the argument is terse and telling. It is plain that the book is the product of all time previous. It took many years to prepare the hand and brain of its distinguished author to give such a product to the public. And all this can be had for 30 cents in paper and 60 cents in cloth! It has made a sensation like "Uncle Tom's Cabin."

Dr. George Smith, the missionary biographer, who is also Foreign Secretary of the Missionary Board of the Free Church of Scotland, writes from Edinburgh, June 3d, 1891:

My dear Dr. Pierson: Should I live to write Henry Martin, an even more important life has got to be written—that of Charles Grant, who inspired Wilberforce and Carey, and was himself led to Christ by Schwartz. His grandson, the present Sir Charles Grant, has the necessary papers, which are in beautiful order, for my old friend, John Marshman, had them, and died before he could write the book. Meanwhile, to test the matter, I will have, in an early number of *Good Words*, a condensed sketch of the greatest Scotsman, next to Duff, who ever went to India.

Use my name as you kindly propose, if it will be of any service, on your list of editorial correspondents.

Do not overtax your strength. I began life in India at twenty, and have worked hard—sometimes too hard in Bengal, so as to suffer. But work *just up to the limit of strength* is as healthy and delightful as work even a little beyond strength is perilous, and bad economy, and truly sinful. Gladstone is a noble example of a hard worker just up to the limit, who has feared God and done His service as no other statesman in history has done it, I think. *He* is a friend of missions, as I know from personal intercourse with him. My book on "A Modern Apostle" has just gone to a second edition. Yours truly,

G. Smith.

God may move some generous souls to respond to this appeal; but the editor owes it to himself to say that no funds have been yet entrusted to his care for any such purposes:

Dear Dr. Pierson: Confident of your interest and sympathy in the work of the Student Volunteer Movement for Foreign Missions, I am writing you to say that we are in financial straits. To be more definite, we are in immediate and pressing need of $1500 for current expenses.

I have been thinking that you might be inclined to turn over to our use some of the funds entrusted to your care for "foreign missionary" purposes.

Whether or not you are led to send money, I venture to ask you to join with me in prayer that the Lord will send the money for His own work. I ask you because I know you believe in prayer, and because it is laid upon my heart distinctly that I shall see this money in view.

Yours very heartily,

Max Wood Moorhead,

Chairman Finance Committee.

June 23d, 1891.

Rev. J. E. B. Meakin desires us to add to the statistics of the work in Spain that the London Y. M. C. A. has for correspondents the lady workers in Madrid (Mrs. Fenn), San Sebastian, Puerto Sta Maria, Figueras, Seville (Mrs. Barosso), Pradijon and Santander, to whom their members may apply.

From Manoh, Salijah, Sierra Leone, W. Africa, April 27th, 1891, we have the following:

I have to thank you for the Missionary Review, which is so free from a party spirit, so full of fervor that we who are out in the mission field cannot but feel how little we are doing to what we ought. May the Great Head of the Church enable us faithfully to battle with the heathenism of the pagan and the easily satisfied conscience of the converts, who seem to have grasped the truth of their redemption and justification, but seem to forget they have daily to overcome and *grow* in grace. We who have had the blessed Gospel in our country for generations cannot possibly tell what these poor children have to overcome.

I am the only foreign representative of the Episcopal Church here. Our mission is situated at the most northern point of the republic of Liberia. Our work is entirely among the heathen. The Board appropriates support for 125 children, 85 of whom are under my especial care. There are two student teachers to assist. I am hoping to welcome a teacher from Sierra Leone soon. Many of our girls are growing into womanhood, and it is a cause for devout thankfulness that we have been able to keep them so long under the sound of the Gospel. Twenty-eight of them are regular communicants. Of course all their own mending, making, washing, ironing, and domestic work is done by them. The little boys work in the coffee farm of an afternoon, as also do the senior department or elder boys, who are under the superintendence of Mr. Jones. He also is a son of a convert, and will be ordained next Christmas. He is very ambitious to establish workshops, where they can be taught differ-

ent trades—it is so necessary to train their muscles as well as intellect out here.

In 1858 I was under the auspices of the C. M. S., London, and remained in Sierra Leone for seventeen years.

The ages of the children vary from two to eighteen years. Our little ones give us much pleasure, but we need more help. So much has to be left undone for lack of strength and time.

M. R. BRIERLEY.

From Forsyth, Georgia, Mr. J. C. Davidson writes :

"Your statistician gave the M. E. Church, South, an incorrect report under the head of 'Foreign Missionary Societies,' page 476, in June number of REVIEW.

"I send you the statistics of that church's missions :

"Missionaries : Total males, 142 ; wives of missionaries, 39 ; total females, 30 ; total, 211. (From *Woman's Mission Advocate*, June, 1891.) Native laborers, 262 ; other helpers, 17 ; members, 14,-702 ; probationers, 291 ; total, 14,993 ; churches, 184.

"These figures I take from the report of the Board of Missions, 1891."

These letters, from Dr. Murray Mitchell and Dean Vahl, are of great interest. Dean Vahl's "Atlas" is the best we have ever seen.

EDINBURGH, May 22, 1891.

DEAR FRIEND : The letter I enclose is from Dean (Provost) Vahl, of N. Ulster, Denmark.

I doubt whether any living man is better acquainted with the history and bibliography of missions than my much-esteemed friend, Dean Vahl. Everything he has written regarding missions —and he has written much—is brimful of accurate and interesting information.

After attending the late Evangelical Alliance Congress at Florence, to the work of which he made a very valuable contribution, in which he compared the Protestant missions of 1845 and 1890, he dean paid me a visit in Nice ; and we had lengthened conversations on the great subject of missions.

He published, many years ago, a "Missionary Atlas," accompanied with most valuable explanations and historical notices. As all the letter-press was in Danish, the circulation of the work was necessarily limited. He hoped an edition might be published in English, but, for reasons mentioned by the dean, the idea was not carried out.

Dr. Grundemann is another most diligent and laborious student of mission history. He also published an atlas of great value, which, in the rapid advance of missions, is now necessarily somewhat out of date.

It is high time that we had a work carefully representing the mission field as it now is. The two gentlemen I have named are ready to unite in preparing it if they can be freed from pecuniary responsibility in connection with the large undertaking.

In my conversations with Dean Vahl it was quite understood that the work should be in English. Both Dr. Grundemann and he are acquainted with that language.

You will see that the dean hopes that the missionary societies may patronize the undertaking. I trust that the publication of his letter may bring this important matter under the notice of the societies in America and Europe, and of the public generally. It will be lamentable if, when two men so admirably qualified for the work as Dean Vahl and Dr. Grundemann are prepared to undertake it, their proposal should not meet with a hearty response.

If the missionary societies should not see their way to help as Dean Vahl proposes, is there no large-minded, large-hearted friend or friends of missions who will render the needful aid in this important undertaking ?

I hope you can kindly insert Dean Vahl's letter in the MISSIONARY REVIEW, and so draw attention to the subject.

I remain, dear Dr. Pierson,

Ever very faithfully yours,

J. MURRAY MITCHELL.

Dean Vahl's letter follows:

April 18, 1891.

DEAR DR. MURRAY MITCHELL: 1. As you know, we have sometimes spoken with one another as to getting my "Missionary Atlas" translated and published in English. You have asked me to explain myself more explicitly about this matter. As you know, the Religious Tract Society of London had thought thereabout, and an agreement was made; but the matter dropped, and I do not like to press it forward. Some of the secretaries of the missionary societies have said that all that was in my book was quite correct, but they wished that I had dwelt more on the work of their special societies. Had I done that, the book would have been twice or thrice as large, for all other societies must have been treated in the same way.

There have also been negotiations about a German edition, but they have come to nothing. The book has been praised by German critics like Dr. Warneck, Dr. Grundemann, and Rev. G. Kurze, as the most complete book on this subject found in any literature.

2. You know that Dr. Grundemann about twenty years ago published a "Missionary Atlas," the best ever published. Now it is a little out of date, and a new edition should be brought out. But it has been impossible to find a publisher. Some will say there is no need of such an atlas, as the different societies can each publish an atlas of its own. Quite true; but it would be only, or mostly, of their own missions; to buy them all would be very expensive; and besides, the outlook of the whole world would be wanting.

Some time ago Dr. Grundemann wrote to me, proposing that we should work together; he would draw the maps, and I should give the letter-press in the same way as I have done it in my own "Missionary Atlas." Such a thing would be of very great importance for students of mission history. But how can it be done? No publisher in Germany would care to undertake it, nor, perhaps, any in England or America. I fear it would not pay. The students of missions are generally not well-to-do people, and such a book would be too dear for them.

It could be done almost in the same way in which, a year ago, we started a missionary review in Scandinavia. If twenty of the great missionary societies in Great Britain and America would give £50 each toward the publication of such a work, we should have £1000 (and, if necessary, perhaps twenty smaller societies would give £25 each); thus, I think, a very large part of the expenses could be paid. I think it would take three or four years of our time to make the work as complete as it ought to be. But a complete budget of the expenses can on a later day be produced. I find that Dr. Grundemann is willing to work on such a plan.

Perhaps every society could open a subscription at net price, whereby it might be possible for numbers of them to get the atlas at a reduced rate. You may use what you will of this letter, and I should be glad if this plan were settled in one way or another.

Yours very sincerely,

(Signed) J. VAHL.

This REVIEW would gladly assume one subscription of £50 sterling ($250) to insure the success of Dean Vahl's plan. Who will join us? Let the parties responding send names and amounts to the editor.—A. T. P.

One of our correspondents sends the following "*universal prayer* of all who read aright the signs of the times":

(TUNE, *America.*)

"God save our fellow-men,
Save them from every sin—
Make them thine own.
From heaven, Thy dwelling-place,
Look on our helpless race.
Save them through Jesus' grace,
Thou Holy One.

"O, Thou impartial Friend,
On Thee their hopes depend—
Thou bidd'st them come.
May thousands turn to Thee,
Thy true disciples be,
And ever dwell with Thee
In Thy blest home.

"Bless all who own Thy Word,
O Thou, our only Lord,
'Thy will be done.'
Bid all our strifes to cease,
Let Christian love increase,
Give us Thine own sweet peace
Oh, make us one."

Yours faithfully,

W. K. AZBILL, Special Agent
F. C. M. S., Indianapolis, May 27th, 1891.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. T. GRACEY, D.D.

JAPAN.

The military commander of the Japanese forces, when he saw the walls of the fort crumbling beneath him, under the fire of Commodore Perry's guns, while he paced to and fro, swore by all the gods of Japan that he would find out how it was done. The whole nation presently thereafter resolved to find out how Europe and America did everything else. A people, whose written history reaches back in uninterrupted tale to the time of Nebuchadnezzar, was revolutionized in government, in commerce, in its army and navy, in material and social science, in its very dress and manners in a few months ; and within a third of a century they underwent more changes than they had previously done since the time of Crœsus. The result was a *New Japan*. Newspapers, a postal and telegraph system extending from end to end of the empire, and almost everything else that entered into the externals of Western civilization were adopted.

The Christian missionary was admitted as a part of this new régime. The foreign schoolmaster, too, was in demand. Foreign literature was imported until it flooded the land. But now—and suddenly in the estimation of some people—all this is reversing. We, however, can scarcely see it that way. It rather seems to us that Japan is progressing straight along the same path she entered thirty-five years ago. She can recognize the standard of political self-respect of the West as well as she can Western forms of dress ; and she has never adopted any ideal of political excellence that would lessen her independence and equality among the nations.

She was humiliated by the Western powers and made to accept a treaty against particulars of which she all the while most vigorously protested. Two special features of the treaty have been oppressive and offensive ever since their adoption in 1858.

One of these exempts foreigners from being amenable in Japanese courts. Whatever offence a man from the West may commit, he cannot be brought before a Japanese tribunal. He is only amenable in the consular courts of his own nation in Japan. The Japanese recognized that this discriminated against their equality among nations ; but the foreigner urged against them that they acknowledged standards of offence, and "cruel and unusual punishments" to which foreigners must not be subjected. They said they must wait until the Japanese civilization became modernized in these particulars. Japan now comes forward to say that she has met the conditions and adjusted her jurisprudence and procedures so that there is no longer any reason for this humiliating discrimination against her. She demands the revision of this part of the treaty. Many foreigners in the great cities of Japan, however, still are not willing to be subjected to Japanese authority, and stoutly oppose this revision, and the result naturally is an anti-foreign feeling among the Japanese.

A much more practical question than this of political dignity, however, is another feature of the old treaty, which dictates the amount of revenue that Japan shall receive from imposts on foreign importations. The Western nations set their own rate of customs for Japanese goods entering their countries, and then obliged Japan to take what they chose to give her for their own products taken into her ports. And this was fixed at the uniform rate of five per cent. This was destructive of her national dignity in a still greater degree, and pushed her to the very verge of bankruptcy. Our view is that in resisting these unjust obstructions Japan did not start on any reactionary path-

way. She only still further demanded to be allowed to do as Western nations do. This agitation and resistance to Japanese demands only called the more attention to the fact that Western nations hold to national pride and independence, and developed a high spirit of patriotism. Japan must do the same, they argue. She must love her own and respect her national habits and life. This may be called reaction, but is it not real progress? Imitation is peculiarly active among primitive peoples. Asiatics from the Bosphorus to the Yellow Sea are expert imitators. But Japan discovers that the strength of the West is in its power to originate and appropriate without imitating. She will do that way too. She will have everything now *original*. This may be only a new phase of Japanese imitation, and may not prove her strength. It has exhibited some ridiculous instances. One of the most curious was in the sixth meeting of the synod of the Japanese Presbyterian Church, when they thought they must adopt an original creed objecting to all those of the other nations. The committee nearly gave up in despair when the Apostle's Creed was objected to as foreign. Finally one of their own number went to his house and drew up a creed, which being presented and objected to as foreign also, assured them that up to a half hour before its presentation no foreigner had so much as seen or known of it, and it was then only that they adopted it as a preamble to the Apostles' Creed. It is true there was other reason for this particular novelty. The Presbyterians of Japan had combined that they might present fewer divisions of the Protestant Church to confuse the Japanese mind. They agreed in 1877 to the organization of the United Church of Christ in Japan out of the Presbyterians of America (North), the Reformed, and the United Presbyterians of Scotland. They recognized the symbols of the Westminster Confession of Faith, the Canons of the Synod of Dort, the Heidelberg and the Shorter Catechisms, and the infant Church of Japan came to feel they must have something simpler, and concluded that they knew how to state their faith for their own people much better than the missionaries had done; and hence the intensity of their resistance to any foreign aid in drawing up the preamble to the Apostles' Creed. The preamble was, however, orthodox throughout; and in this respect does great credit to the apprehension of the Japanese Church of the fundamental teachings of their missionaries. Some very able missionaries think that the disposition to independent church action has elements of good in it. They say it will shift the burden of responsibility on to the Japanese native leaders, and they will strengthen under it. There are some perils, doubtless. Some of the Japanese think they do not need any more missionaries from abroad. They feel the Japanese to be capable to develop and lead their own churches; but they, perhaps, never needed able missionary guidance more than now. They have not measured the forces that are arrayed against them. Darwinism flourishes in Japan. Japanese flock to Germany as well as to the divinity schools of America. French Romanists, Greek Catholics from Russia, Unitarians, Universalists, infidels, and heterodox forms of the Christian teaching of every shade are present among them. They never needed the earnest prayers and wise counsel, as well as financial resources of the West, more than they do at this hour. But they will have strong leaders, or none, from afar.

KOREA.

For four hundred years Korea was isolated from the rest of the world, except as hostilities now and again broke the monotony. It is a small country about double the size of Ohio, with a population variously estimated, but which we may put down at 12,000,000. It has a coast line of 1800 miles, though the tongue of land is only about 400 miles long; numbers among its mineral products coal, iron, lead, tin, silver, and

gold. It pays tribute to China and Japan, but beyond that is not controlled by them. Its existing records reach back for 3000 years. Its trustworthy history begins about A. D. 200. In 1876 the present progressive king entered into treaty relations with Japan, opening to them three Korean ports. In 1882 the United States made a treaty with Korea, and in 1883 first sent a minister to its court. The land is owned by the people, and held for them by the king, and rented to the people, which takes the place of all other taxes. The capital, Seoul, contains about 3500 houses and a population of from 150,000 or 200,000. In religion Korea has followed China and Japan from an original nature worship to the adoption of Buddhism, Confucianism, and Romanism. Of late years there has exhibited a strong tendency to emphasize the primitive nature-worship.*

Christianity was introduced into Korea through some Jesuit books from Peking in 1777. The first Korean convert was baptized in 1783. The new faith spread rapidly ; but here, as elsewhere, Jesuit political intrigue led to revolt against them, and sixty years of persecution followed, in which thousands of Korean converts died within this century with the names of Jesus and Mary on their lips. Other thousands apostatized ; but some estimate that there are still thousands of secret disciples of Christ in the land.

A missionary of the Netherlands Society reached Korea in 1832 and remained one month, distributing tracts and religious books. The missionaries of the Presbyterian Church of Ireland, living in China on the borders of Korea, exerted the first of the more modern Protestant influences in Korea through Koreans that came over to their mission fields for trading purposes. On the seaboard modern missionary influences flowed to Korea from Japan. The Methodists and Presbyterians began missionary work in Seoul in 1884. A great interest was felt in this movement, because this "hermit nation" was one of the only two countries that remained positively shut from missionary influences. Now all doors are open except into Thibet. Korea may prove to open a pathway for Christian forces into Manchuria.

* Rev. J. Ross some while since gave a list in the *Chinese Recorder* of over twenty gods which are popularly worshipped in Korea ; gods of the road, gods of the mountains, who protect from tigers ; gods of the rain and of war, gods of the kitchen, the Virgin Mary, and Ancestral Tablets are enumerated.

MEDICAL MISSIONS.

Outside of Christian countries nearly all disease is esteemed to be of supernatural origin. The belief in disease-spirits is found from the Eskimo to the Patagonian ; in Central, Western, Eastern, and Southern Africa ; in Borneo, Australia, the Indian Archipelago, among the Malagasy, and is well nigh world-wide, and has existed through uncounted centuries. The treatment of disease is in consonance with the theory of its origin. Even where the rude medical notions of Greece, Egypt, and Arabia have migrated, there is ever found the superstitious treatment of disease. Medicine and religion go together in the thought of the non-Christian man. He is quite ready to receive them together from the Christian missionary ! "The recovery from disease is the kindliest exhibition of Divine power ; and the Christian medical missionary occupies a lofty vantage ground in his work."

The results of medical missions abundantly sustain these statements of what might be expected of them. Of the twenty stations in the region of the English Presbyterian Hospital at Swatow, China, seven or eight are said to owe their origin to hospital patients. In the hospital of the London Missionary Society at Amoy it is said twelve to fourteen thousand towns are yearly represented. Intelligent natives from all parts of China going to Canton visit the hospital and dispensary there, it is said, as one of the great sights of the

city. Twenty thousand patients a year, some of whom have come hundreds of miles to it, are treated at this hospital, and hundreds of them have been led by it to give up idol worship. All these institutions illustrate the power of medical missions to lessen the anti-foreign feeling, to diminish the power of superstition, and to exhibit the unselfish character of the Christian religion. Medical missions have opened the way into many countries where prejudice otherwise shut out all Christianity. It was so in Jeypore, India, and in Korea.

The story is the same in every land whither the medical missionary goes as to the effects in winning the people. Dr. Scranton, of the Methodist Mission of Seoul, Korea, says :

"Our patients, as well as students, come to us from all parts of the realm. The patients many times come with more faith in a cure than our diplomas will warrant us in promising or attempting. We have thus far been permitted to influence hundreds of Koreans toward a belief and reliance in what foreigners can do and teach, and have relieved much suffering. Sometimes our simplest operations are not much short of miracles in their eyes, and our renown and welcome are increasing daily. One of our first steps is to make the country glad we came, and make them put reliance in what we can teach. This is fast being accomplished in all departments."

Mrs. Isabella Bird Bishop, author of "Unbeaten Tracks in Japan" and other volumes about her wide wanderings over the world, in addressing an English audience recently, said she was an enthusiast on the subject of medical missions. She told the well-known instance of the effects of Dr. Cochrane's medical work in Persia. An English exchange thus reports the story as she told it, and testified to it :

"On one occasion the chief of the Kurds—Sheik Abdullah—sent for Dr. Cochrane, and told him that he was about to make war upon the town, but that if he would indicate the exact position of the mission buildings, and warn the missionaries to keep within their shelter, he would guarantee that no harm should befall either houses or people.

"And so it came to pass. So grateful was Abdullah for services rendered by the doctor that he contrived to restrain the ferocity of his men for the whole seven weeks during which the siege lasted and firing was kept up. Not a missionary, not one of the five hundred native Christians who took refuge with the missionaries, was touched. Their goods and their cattle, too, were in safety in the mission buildings. Even the five Christian villages outside the town were, for Dr. Cochrane's sake, left unmolested. This is all the more remarkable when we consider the natural disposition of the Kurd, the fanatic fury to which he is roused by his religion—eminently a religion of the sword—and the annoyance felt by Abdullah at the long resistance of the Persians.

"I found that wherever I went in Koordistan Dr. Cochrane's fame and name had spread everywhere. I was asked after his health and whether I had seen him," etc.

There is a small pamphlet published by the Missionary Echo Publishing Company, Toronto, Canada, to be had by mail for six cents, entitled "Medical Missions : Facts and Testimonies to their Value and Success," compiled by W. J. Wanless, M.D., which is brimful of most interesting statements about medical missions at Canton, Amoy, Swatow, Hangchow, Tientsin, Hankow, Fotshan, Chefoo, Pang-Chuang, Foochow, Hainan, and other parts of China ; in Mongolia, Formosa, Korea, Siam, Arabia, Persia, Syria, Africa, Madagascar, and other countries.

Rev. J. H. Corbett, of Shantung, China, says there would be a mighty upheaval in China if into every district of the empire a Christian physician and a trained preacher were sent two and two. "Missionaries who have some knowledge of medicine may do good," says J. Hudson Taylor, "and win golden opinions while on journeys." But Dr. Edward Chester well says, "The medical work in missions is nothing save as it helps to show to the heathen that the Divine Christ is the centre, the soul, the life of Christianity, and that we are His disciples and followers."

America has not failed to see the value

of medical missions for women by duly qualified women doctors. There are said to be 109 medical missionaries in China, of whom 38 are women; and of these women physicians 36 are from America. Medical missions have been begun in all but four of the provinces of China. The work of American medical lady physicians in India has been the means of leading to a national movement for sending women physicians to that country. We refer to the Lady Dufferin Movement. This had its inspiration in the medical mission work of the American lady doctors. But of the manifold and direct and indirect favorable results to evangelization from medical missions we cannot even further hint. No department of missionary service will probably require greater expansion in the near future, nor yield more satisfactory results, provided the professional work be not allowed to absorb the evangelistic accompaniment.

—Dr. William Ellis Griffis quotes and writes in the *Presbyterian Review* of Toronto as follows:

"Basil Hall Chamberlain, in his 'Things Japanese,' says: 'Our . . . prophecy is that the Christians of Japan will be occupied with questions of morals and practice—the temperance question, for instance, and Sunday observance—rather than with subtle doctrinal theories, the Japanese mind being too essentially unspeculative for the fine distinction of the theologians to have any charm for it, much less for it to seek to split new hairs for itself. The failure of Buddhist metaphysical abstractions to take any hold of the national sympathies is a finger-post in history pointing to what may be expected in the future.'

"This testimony, by a veteran and expert, will be concurred in, I think, by those who know the Japanese best. A few of the Japanese 'will seek after wisdom' of the Greek sort. The majority of the forty millions need the Gospel, while of the 30,820 enrolled Protestant Church members the majority will give proof of their discipleship in holy living and moral reform, rather than in formulating theories or musing speculation. Already the earnest efforts to secure sexual purity, Christian marriage, sound Bible instruction, purification of the home, temperance, and honoring the Lord's Day, show the lines of activity and victory. Without undervaluing science or philosophy, our belief is that the American missionary to Japan or the native preacher needs, first of all, to be a consecrated Christian and a minister of the pure Gospel of Jesus Christ.

—It is cheering to report that the missionary societies are not yet so much embarrassed by the uncertain monetary condition as was at one time feared. Since the adjournment of Congress the price of silver has been falling, and it is not now greatly in excess of what it was last year at this time. So the cost of exchange is not likely to be so heavy the last six months of 1891 as it was the first six months.

The prudential committee of the American Board, in view of the advance of nearly $70,000 in this year's contributions, has gladdened the hearts of the workers abroad by making $15,000 additional appropriations to fields whence there has been an urgent call for help. Six times this sum could easily be disposed of in extra gifts to missions which have been terribly scrimped.

—The Presbyterians of Canada did better for home missions than for foreign missions in the year recently closed, giving to the former $111,988, and to the latter $87,185. The great advance, they say, has been made by the Women's Foreign Society. Beginning 14 years ago, they have brought up their income from nothing to $34,629, and are every year advancing in the vigor and success of their efforts.

—The American Bible Society holds in trust the sum of $373,796.56. The income is to be used for general benevolent and missionary purposes.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—How lavishly money is expended to gratify the lusts of the flesh! "The annual beer product of the world is about 17,700,000,000 quarts, of which the United States produces 3,200,000,000."

—At a horse race, held in the vicinity of New York City, the "book-makers" received the snug sum of $180,000. And lo! the Baptist Missionary Union closed the year with a debt of $61,593, the Presbyterian Board of Foreign Missions with a debt of $90,102, the English Baptist Society with a debt of $52,500, the English Wesleyan Missionary Society with a debt of $96,885, and the British and Foreign Bible Society now has a debt of nearly $100,000.

—Why all this "waste" upon missions? is often the cry, though the savor long since became decidedly ancient and fishlike. But, if waste it were, how trifling by the side of the waste of war! According to the estimates of French and German statisticians, 2,250,000 men have perished in the wars of the last 30 years, while the money cost has been $13,000,000,000. The Crimean War cost $2,000,000,000; the War of the Rebellion, $5,100,000,000 to the North and half as much more to the South, etc. The $12,000,000 a year expended for the conversion of the heathen is paltry by comparison, but a bagatelle. Or, if set beside the amount that annually goes for liquors and tobacco! Not one tenth as much has been given during the century to Christianize the Zulus as was paid to conquer them in the single campaign of 1879–80. The expedition of Commodore Wilkes to the Pacific called for as great an outlay as the evangelization of the Hawaiian Islands from 1819 until to-day.

—There is nothing more significant than the steady and increasing diffusion of the Scriptures among the people of India. The Bible Society has six auxiliaries. From the Calcutta centre alone, the circulation in 1890 was over 100,000 copies, and this was 27,000 less than those issued, by the latest return, from Madras. Lahore follows with about 47,000. Bombay reports some 40,000 for 1889, and Bangalore, 14,000.

—According to Russian sources, the total population of Russia is 103,912,642. Of these, 75,541,644 are adherents of the Orthodox Church. Of the others 11,000,000 are Pascolnites or "Sectarians"—*i.e.*, Stundites, etc.; 7,646,796 are Roman Catholics; 5,104,200 are Protestants (nearly all Lutherans); 2,620,000 are Jews; and 2,000,000 are Mohammedans and heathens.

—The principal missionary work in Palestine is done by the English Church Missionary Society, which has a European force consisting of 9 ordained, 3 lay, and 7 female missionaries. The native clergy number 8, with a total of 72 lay helpers. The stations are Jerusalem, Jaffa, Gaza, Nâblous, Nazareth, and one east of the Jordan. The number of baptized is 1428, of whom 455 are communicants. A little over 2000 pupils are in the schools. The Society for Promoting Christianity among the Jews also has stations at Jerusalem, Jaffa, and Safed, with a force of 4 ordained missionaries and several assistants, about 20 of whom are Christian Israelites.

—According to tables very carefully compiled by Professor Dr. V. Jurascheck, and corrected by Lic. Dr. G. Dalman, the Jewish population of the globe is 7,404,250, divided among the continents as follows: Europe, 6,301,550; Africa, 507,500; Asia, 294,000; and America, 285,200. Unfortunately for them, more than half (3,236,000) reside in European Russia, 1,005,000 in Austria, 641,000 in Hungary, 579,000 in

Germany, 400,000 in Roumania, 200,000 each in Abyssinia and Morocco ; but 195,000 in Turkey in Asia (Palestine included), and 230,000 in the United States.

—The National Bible Society of Scotland in 1890 sold outside of the empire 36,796 Bibles, 108,115 testaments, and 282,758 portions ; in the colonies, 17,054 Bibles, 10,188 testaments, and 3534 portions ; at home, 118,919 Bibles, 70,919 testaments, and 24,734 portions. Total, 172,769 Bibles, 189,222 testaments, and 311,026 portions. Total sales and gifts, 673,017. Total income, £35,521 1*s.* 10*d.*

—The International Medical Missionary Society, whose work is to educate physicians for the foreign field, has celebrated its tenth anniversary. The income for last year was $9,976.50, and the number of students under its care was 52, of whom 9 were women, and they came from 7 denominations and 17 countries. The United States led with 19 students, and Canada followed with 7, and England 5, etc. The Baptists had 14 students ; the Presbyterians, 13 ; Congregationalists, 8 ; Methodists, 7, etc.

—The British missionary societies, according to *Medical Missions at Home and Abroad,* have 139 physicians engaged in missionary work, 13 of whom are ladies. Of the whole number, the Free Church of Scotland has 34 ; the Church Missionary Society, 21; the London Missionary Society and the English Presbyterian Church have each 13 ; the United Presbyterians, 11, and 25 societies have less than 10 each.

—From the twentieth report of the Evangelical Church of Italy, formerly called the Free Italian Church, it appears that it has 29 churches and 24 stations, besides 61 places which are visited regularly. Connected with these churches are 2350 communicants. Besides 13 ministers, there are 16 evangelists and 36 elders. The gifts of these churches for all objects amounted to 16,326 francs, which amounts to an average of nearly $2 per member. The report speaks hopefully of the condition of the evangelical work in Italy.

—According to the *Annuario Evangelico* for 1891, the total number of Protestant pastors, evangelists, and teachers engaged in Gospel work in Italy is 553. The Protestant churches and preaching places in all number 479. The majority of these are found in the larger cities, Bologna having 6, Florence 14, Genoa 12, Livorno 7, Messina 4, Milan 8, Naples 12, Palermo 5, Pisa 4, Rome 20, San Remo 7, Turin 8, Venice 7. These Protestants are distributed among quite a number of denominations. The Waldensians number 13,691 in the historic valleys, and 4428 in the so-called "Missionary Districts ;" the "Christian Church" (*dei Frabelli*) do not give exact statistics, but they number only a few thousand. The Free Church reports a membership of 2350 ; the Wesleyan Methodists of 1336 ; the Episcopal Methodists of 763 ; the Baptists of 885 ; the "Catholic Church of Italy" (founded in 1886) has 119 communicants. In addition to these a number of independent but smaller bodies are laboring for the evangelization of Italy.

—The Board of Foreign Missions of the Evangelical Lutheran Church, General Synod, in its biennial report, shows receipts for the two years $97,544 ; expenses, $100,128, though a balance on hand of $15,101 prevented any actual deficit appearing at the close of the current year. The Sunday-schools reported collections of $6075, besides contributing $5070 for the support of students and workers in foreign fields, making thus a total of $12,145 from the young people. The Woman's Society contributed $17,363 out of the $42,268 collected for all purposes. Four new missionaries have been appointed, three to India and one to Africa. In the India Mission at Guntur there are 371 congregations, 7952 communicants, 3103 candidates for baptism, 233 Sunday-schools with 9094 scholars, 220 schools with 310 teachers and 4960 students.

The contributions by the native Church were $2635.

—Of, say, 650,000 Caffres in Cape Colony, about one fourth have been baptized. In Zululand, of 50,000, about 2000 are Christians. In Pondoland (still independent) out of 150,000 at least 3000 are Christians.

—Japan is said to have 191,168 Shinto temples, with 14,489 priests ; and 72,039 Buddhist temples, with 56,266 priests, or a grand (that is, lamentable) total of 263,207 buildings for the worship of false gods, and 70,755 men to lead and inspire.

—Official reports from the Vatican show that in the pontificate of Leo XIII., now in the fourteenth year, the Roman Catholic Church has made substantial progress. The new positions created in the hierarchy are the following : the Patriarchate of India, 12 archbishoprics, 65 bishoprics, 43 apostolic delegations, vicarates, and prefectures. Then 10 bishoprics have been made archbishoprics. The total number of dignitaries in the hierarchy are the following : 8 Latin patriarchs and 5 of the Oriental Rite ; 783 Latin Archbishops and archbishops and 52 of the Oriental Rite ; 308 Titulary Bishops, 23 bishops *nullius diœceseos*. The greatest progress of the Church is reported from North America and England.

—The annual report of the Free Church of Scotland's Foreign Missions shows a total revenue from all sources of £94,385. Of this £16,394 were collections, £5364 were donations, £8179 legacies, £9351 from the Ladies' Society, £1853 juvenile offerings, £17,610 college and school fees, £13,588 grants in aid from the Indian Government, and the greater part of the remainder was made up of special gifts to particular missions, interest, etc. The Livingstonia Mission received thus £7095. Other mission committees of the Church raised £8991 for the Jews, £6872 for continental work, £3247 for colonial work, making the total missionary revenue of the Free Church for evangelization outside of the United Kingdom £113,813, against £52,030 ten years ago The number of missionaries employed in India, Arabia, Syria, Africa, and the New Hebrides was 165, including 35 sent out by the Ladies' Society, and 33 missionaries' wives ; and the total of Christian workers was about 800. The number of native communicants was 6895. The additions to the Church were 696 adults and 731 children, and there were 1788 catechumens. There were 6 colleges and 307 schools, with a total membership of 27,951 youth of both sexes.

—The Paris mission in Basutoland has 6933 communicants, 3055 catechumens, and 6502 scholars in the schools. The number of adult baptisms in 1890 were 626.

—The Presbyterian Church of Jamaica has 1 synod, 4 presbyteries, 8814 communicants, 8000 in Sunday-schools, and 6213 in day schools. Two missions are sustained in Africa, and one Zenana mission.

—In the Basel Mission upon the African Gold Coast are 10 stations and 70 out-stations, 35 missionaries, more than 9000 adherents, and about 3000 pupils in the schools. The Wesleyan Gold Coast Mission has about 6000 communicants and about 19,000 adherents.

—The Presbyterian Church of England has in its missions in China and India 19 ordained missionaries, 10 medical missionaries, 8 native pastors supported by their people, 108 native preachers, and 41 theological students. The Chinese communicants number 3716. The expenditures last year were £19,275 15*s.* 6*d.*

—The Methodist Protestant Church reports $13,322.73 as the total of receipts for missions last year. Of this sum $5788 came from church collections, and $5798 was gathered on children's day. A new school building has been erected at Nagoya, Japan, and an additional missionary is soon to be sent to Yokohama.

—The North China Mission of the Methodist Episcopal Church was established by 2 missionaries in 1869, but is now represented by 15 missionaries and 58 native helpers. It contains 18 homes and 29 places of worship, 28 schools, with 569 pupils, together with Peking University, with an attendance of over 200, as well as 4 hospitals and 8 dispensaries. The churches have 1299 members and probationers.

—The Cumberland Presbyterian Church sustains missions in Japan and Mexico, with 3 stations and 3 out-stations, 18 missionaries, of whom 6 are ordained, 2 native pastors, and 17 other native helpers. The 11 churches contain 632 members. The additions last year were 63. In the 4 schools 298 receive instruction. The income for foreign missions was $22,260, and of this $10,169 came from woman's societies. Native contributions for all purposes amounted to $1812.

—The Baptist Missionary Union reports $492,275 as the total receipts for 1890, and of this the woman's societies gathered $127,690. The 68 principal stations and 1322 out-stations are manned by 364 ordained missionaries, of whom 232 are natives. In addition, 216 women from America are employed, and 626 unordained native preachers. The total of laborers is 1645. Of the 681 churches, with 76,603 members, 481 are self-supporting. The baptisms last year were 8708. In 1038 schools 20,107 are taught. Total native contributions, $51,038.12.

—The Board of Foreign Missions of the Presbyterian Church (North) received last year $942,691. Of this sum the churches, as such, contributed $346,780, and the woman's boards and the Sabbath-schools $374,258—a fact curious only, or truly alarming? That million almost was divided as follows, among the 13 fields with 23 principal missions: China, $164,986; India, $161,046; South America (Brazil, Chili, and Colombia), $104,827; Japan, $97,948; Mexico, $89,644; Persia, $83,662; Syria, $58,824; Siam and Laos, $55,406; Africa, $35,040; Korea, $16,117; and Guatemala, $10,658.

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Africa.—The Bible has now been translated into sixty-six of the languages and dialects of Africa.

—Dr. Cross, of the Free Church of Scotland Missions on Lake Nyassa, Africa, has upon the rôll of his school the names of 300 children rescued from slavery.

—The King of the Belgians has honored one of the Baptist missionaries on the Congo with a decoration. This gentleman, the Rev. George Grenfell, is not only a preacher, but an explorer of note. Great interest attaches to his discovery of the Mobangi, which he has proved probably to be the Congo's greatest tributary.

—Bishop Tucker, the successor of Bishops Hannington and Parker, reached Uganda in December last, and since then the situation has brightened very much. He found the bitterness which existed between the Roman Catholic and Protestant parties was not based upon religious, but upon political differences. The French priests have been jealous of the British East Africa Company, and the strife on the Nyanza was between French and English as really as in Europe. These feelings the bishop was able considerably to pacify. His own joy was full in the Christian aspect in Uganda. The day after his arrival he preached to fully one thousand men and women.

—The Rev. W. G. Lawes, one of the pioneer missionaries in New Guinea, has translated the New Testament into ten languages of the savage islands; the last one, in the Motu language, being in the publisher's hands.

—The Wesleyan Missionary Society has decided to begin a mission at once in British Zambesi, South Central Africa. The country is a high plateau,

fertile and well watered, rich in minerals, and healthy for Europeans.

A native Christian in Uganda will work three months for a copy of the New Testament in Swahili. Only a limited edition has been published.

One whole tribe of Zulus, in Southeast Africa, is likely to be exterminated by the ravages of rum furnished by the white men.

The government of the Congo Free State has granted a large concession to a commercial company covering nearly all of the southeastern part of its territory. This will probably lead to the opening of the country sooner than if it were left to the government to effect. The company is called "The Company of Katanga."

—Bishop Taylor says "that when a Kafir dies the body is placed in a sitting posture near the grave and left there for two or three days, that all who wish may come and give to him messages for their friends who have departed to the happy land; thus showing that even the Kafirs, whose very name, given to them by the Mohammedans, signifies infidels, believe in the immortality of the soul. But of a Saviour they know nothing." Does not the duty of the Christian Church to disciple all nations become more important each day?

—The foreign population of the Congo Free State is now over 800, of whom about half are Belgians, the remainder being English, Italians, Portuguese, Dutch, Swedes, Danes, and French. Of the 72 English and 35 Swedes, as enumerated in December, 1890, the greater part—over 80 in all—are missionaries. The opening in March of the Congo Railroad from Matadi to the Leopold Ravine is an earnest of the great work that will soon be completed, and which will render missionary advance much easier and safer.

—Says the *Missionary Herald:* "Mr. Cecil Rhodes, the Prime Minister of Cape Colony and leader of the British South Africa Company, has invited the English Wesleyans to commence a mission in Mashonaland, and the invitation has been accepted. The Wesleyans have many converts in South Africa, who have gone northward as colonists and miners, and this fact gives them an advantage in efforts for the evangelization of the natives. Mr. Rhodes has promised to the Wesleyan Society a subsidy of 2500 francs annually."

China.—The Executive Committee of Foreign Missions of the Southern Presbyterian Church has appointed Rev. J. M. Sykes and wife, of Meridian, Miss., and Miss Ruth Swain, Alexandria, Va., missionaries to China. They will sail this autumn for their work.

—Over one hundred new Protestant missionaries have reached China and begun work there since the Shanghai Missionary Conference in May, 1890.

—The arrival recently at the Boston City Missionary Society of 1000 copies of the Bible and 520 tracts in Chinese from the native Christians in Hong Kong, designed for their countrymen now in Boston, shows that the foreign lands are waking up to the needs of America and its alien populations.

—At the end of March 12 applicants for baptism were accepted in Peking, 8 of whom were from the village of San Ho, where there were 70 inquirers, including 20 women.

—At the great Missionary Conference in Shanghai, in May, 1890, one committee of twelve persons was designated to secure a translation of the Bible in simple but chaste Wenli; another, to secure a translation in the higher classic style, and a third of ten persons, to secure an improved version of the Old and New Testaments in Mandarin.

—A band of 35 men and women for the China Inland Mission recently reached Shanghai. An additional 10 or 15 are expected, so that the whole band will be 45 or 50. To the Scandinavian churches of the United States belongs the honor of having sent them as their representatives, and to the China Inland Mission the privilege of receiving them as its associates in the name of the Lord.

Half of this band are men and half are women. The majority are Swedish by birth, though a few came originally from Norway.

—The insurrections against the Catholic and Protestant missions in China are attributed to fanatical Buddhist priests. To stir up the people, they allege that the Chinese children are maimed by the Christians, and that their eyes are torn out for the purpose of making medicine to bewitch the Chinese.

Fiji.—The latest report concerning the religious condition of this group of islands covers the year 1889. The total area of the group is about the same as that of the State of Massachusetts. There is a European population of about 2000, while the natives, including other Polynesians and Indian emigrants, number 123,000. Of this native population 103,775 worship in the churches of the Wesleyan Mission, while 10,302 attend Roman Catholic churches. The Wesleyan Mission has 10 European missionaries and 72 native ministers, 49 catechists, 1838 local preachers, and 1095 teachers; these laboring in connection with 909 churches and 414 other preaching places. In the schools of the Wesleyan Mission are 40,667 children. The Roman Catholic Mission has 18 European ministers with 148 native teachers and 76 native churches and chapels. Aside from the 18 Roman Catholic priests there are three lay Europeans and 14 female Europeans. It is interesting to notice that the total value of exports from Fiji for the year 1889 amounted to $1,821,000, while the imports were $945,000. Is there any one who believes that there would be such a record of prosperity for these islands had it not been for the preaching of the Gospel therein?

Hungarian Jews.—The Buda-Pesth Mission among the Hungarian Jews had an important incidental result in knitting various closer ties of brotherhood with the Hungarian churches. Scottish liberality has provided bursaries at the New College, Edinburgh, for Bohemian and Hungarian divinity students. A new financially independent German Reformed church in Buda-Pesth has mainly resulted from Scottish labors. The leading Hungarian pastors express a warm sense of this catholic co-operation.

India.—The census of India was taken in one night between February 26th and 27th. There were more than a million of enumerators.

—Before Christianity entered India, lepers were treated with shocking inhumanity. Many of them were buried alive. The English rulers have put a stop to this custom, and for fourteen years there has been a special Christian mission to the 135,000 lepers in India.

—A correspondent of the *Harvest Field* thinks the Salvation Army workers in India have fallen into the snare of "premature reporting." Last year it was stated that at Paij, a Gujarat village, hundreds had joined the Army. They have now "in hundreds" left the Army. He suggests that it would be wiser to wait a year to see how converts stand before rushing into print concerning them.

—Dr. Sara C. Seward, a niece of the late Secretary Seward, who for several years has been a medical missionary among the women of India, died recently at Allahabad.

—In Jhansi, where mission work has been carried on since 1886, the first Christian church is now being built. It will contain a reading-room for the educated natives, and English books will be provided.

—Pundita Ramabai held the second anniversary of her "Sharada Sadhau," or widow's home, recently. Mrs. Ranade, the amiable and intelligent wife of a cultured native gentleman of Poona, a member of the Legislative Council, presided with grace and dignity; and another well-educated lady with remarkable self-possession moved an address of thanks. This assuredly indicates progress in the conservative city of Poona, a stronghold of Brahmanism. The

Pundita delivered a long and eloquent extempore address with her wonted energy. She reports her work to be prospering.

—It is said that every week there are printed in the Bengali language in Calcutta, and circulated, 10,000 sermonettes written by Bishop Thoburn. If the funds are furnished, it is proposed to print them in five different languages every week.

—Dr. Pentecost writes : "An astonishing feature of the National Indian Congress was that there were lady delegates present ; and on the last day one lady, a native of high caste, appeared on the platform unveiled, and delivered an address extemporaneously in pure English. This is an innovation so marked that it will do much toward shaking the foundation of the hateful and terrible Zenana of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition."

—The report of the M. E. Conferences in Northern India for the past church year is cheering. There have been added to the churches 980 full members and 2935 probationers. There were 1256 adult baptisms. The number of scholars in the Sunday-school has increased over 3000, making the present number 28,400. The mission is embarrassed by its very success, for the large ingathering requires an addition to the native pastorate, while funds do not increase proportionately.

—Figures that are almost startling are given in connection with the Telugu Mission (Baptist) in India. The baptisms reported in five months of the last missionary year were over 5000. The work is still progressing.

—The native Christians of Kalimpong are themselves undertaking a "foreign" mission to Bhutan, within their country. It is to be supported by the prayers and money of the Christians within the Guild Mission District.

Italy.—There are in Florence two Waldensian churches, one Free Italian church, two Baptist churches, and one Plymouth Brethren church, all of which, except the Baptists, have good houses of worship of their own. The Waldensian Theological School, with three professors and a dozen students, is there ; and the Methodist School, soon to be transferred to Rome, is there at present. Of the Protestant day schools the oldest and largest is that of the German Deaconesses, with more than a hundred pupils, all girls. Besides these institutions there are the Domenge Institute, for boys, the Mackenzie Institute, for the training of lay workers, two evangelical orphan asylums, a medical mission, a soup kitchen, and six churches for foreign Protestant residents.

Japan.—Foreign missionaries resident in Japan are now granted passports to reside outside of foreign concessions, on the ground that they are "employed in church work"—a concession which has hitherto been given only to teachers. Coming at this time, it indicates a special appreciation on the part of the Japanese Government of the beneficial influence of the missionaries.

—The Rev. Dr. William E. Griffis, writing on the outlook in Japan, asks the question : "Does Japan want philosophy or the Gospel? Missionaries capable of filling chairs of psychology at Harvard, or consecrated Christians and ministers of the pure Gospel?" And he answers unhesitatingly, "The latter." He says a few of the Japanese will "seek after wisdom" of the Greek sort, but that the majority of the 40,000,000 crave the Gospel, while the majority of the 30,000 Protestant church-members will give the best proof of their discipleship in holy living and moral reform rather than in formulating theories or nursing speculation.

—The recent annual meeting of the Congregational churches in Japan marked a real advance toward unity. An earnest spirit pervaded the gathering, and the theological tone was more

conservative and harmonious than had been expected in some quarters. A statement of belief was formulated as a basis of faith for consideration next year. A large share of the debt of $600 on the Home Missionary Society was raised by a spontaneous and enthusiastic outburst of benevolence among the delegates themselves. A theatre meeting, with 2000 people in attendance, was one of the features of the season.

—One evidence of the reaction against foreigners in Japan is the fact that the empress and members of the aristocracy have given up the wearing of the western style of dress for women, and the native historical costumes are again to be worn exclusively.

Arrangements have been made for the preparation of a commentary on the New Testament in Japanese. Bishop Bickersteth, of the Church of England, is to be the general editor.

—All that Japanese law requires a man to do in order to put away his wife is to have her name erased from the official register of his family, and have it re-entered on the register of her family. Strong efforts are being made to amend this easy plan of divorce.

Korea.—Writing to the *Independent*, Mr. Appenzellos says : " It is less than seven years since the first Protestant missionary came to Seoul or to Korea. Both the Methodist and Presbyterian missions have had lady missionaries in Korea from the beginning. Mrs. M. F. Scranton has the honor of being the first one to open direct work for the women of Korea. More than once have I heard her say that the women think so little and their ideas are very narrow. But the work of educating them was begun, then medical work, and finally direct evangelical work. Results are not to be looked for before the seed has had time to take root. Yet there are a few things that cheer us even while breaking the fallow ground. Korea has two girls' schools, with an attendance of about 40 ; one hospital, where nearly 2400 patients were treated the last year, and religious services are held regularly on the Sabbath, with an attendance of upward of two hundred. One of the ladies of the Presbyterian Mission has a weekly sewing class at her house, where women of all ranks and conditions come, and, while engaged in needle-work, the Gospel story is read to them and explained. Another lady of the same mission has a class in the city away from her home. The hospital, in charge of a Methodist lady, is the centre of a very interesting and efficient Christian work. Sometimes women come, not because they are sick, but because they want to hear about ' the new doctrine.' "

—Korea presents a striking illustration of the irresistible advance of the kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Koreans. Without having heard or seen a missionary, thousands of people have heard of Christ and turned to the service of God. These converts are the fruit of the circulation of copies of the New Testament by the Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria.

New Guinea.—At a recent meeting of native Christians at Port Moresby, the collection taken for the missionary cause consisted of $37 cash, 320 spears, 65 shell armlets, 92 bows and 180 arrows, besides shields, drums, shell necklaces, feathers, and other ornaments. Most of the people have no money.

Persia.—From Oroomiah comes the following good news : " The villages are being revived little by little. In one, 58 persons have professed conversion, many of them heads of families. In other villages 50, and in others a less number have come to repentance.

—Pastor Joseph, of Gulpashan, which is one of the self-supporting churches, writes the following cheering news : " The winter past, as you are aware, has had its share of difficulties. One great difficulty was in regard to our

church building; a fine of three hundred tomans ($450) had to be paid by us. Another was a sad division made by some of the members that for a time was a great evil. Notwithstanding these, God's blessings have been abundant. Special meetings were attended with power from on high. Over 60 are candidates, and at the next communion nearly all of these will unite with the church."

Scandinavia.—The Swedish Missionary Society is actively at work among the Laplanders. The society has an orphanage at Ange, and 6 mission schools in other parts of Lapland, where 173 children have received instruction. In spite of a grant of 2000 crowns from the king, the expenses for the past year were 1500 crowns in excess of the receipts.

—"The Norwegian Lutheran China Mission" is the name of a society organized a year ago at Bergen, with John Brantzaeg as president. During the year 5431 crowns have been collected. Brantzaeg, his two brothers, H. Seyffarth, and S. Samuelson will go to China as missionaries. The establishment of a mission house at Shanghai is under consideration.

Syria.—The girls' school in Tripoli has 35 house pupils and 115 day scholars.

—An association has been established in London to send colonies of poor Jews to Palestine. So many are going to Jerusalem that it is one of the most rapidly growing cities in the world.

Turkey.—The work of evangelization in Turkey will be greatly facilitated by the Turkish dictionary just published under the editorship of the Rev. H. O. Dwight, who has spent several years in a careful revision of the work previously done by Sir James Redhouse of London. Drs. Riggs and Pettibone and a former grand vizier have also scrutinized the proofs. It is a fine piece of literary work, there being no less than 2224 pages in the volume, and it will prove invaluable in the acquisition and proper use of the Turkish language.

Y. M. C. A.—Twenty-five years have seen a marvellous growth in Young Men's Christian Associations. Then they were only beginning to secure a recognized standing, but now they have gotten a hold in all our leading cities, and exert an international influence through their various organizations. In 1886 there was only one building erected for association purposes; now there are 231, which have a money value of $1,946,085. In different lands the entire property owned by this Christian agency amounts to $11,907,381. Besides, the contributions for its current expenses of local work foot up annually $1,841,966. These figures show progress, and indicate a vitality and permanence for this form of Christian activity which augurs well for its future.

General.—Dr. Wolcott Calkins, in his sermon before the American Missionary Society, on the responsibility of business men, gave some striking figures. The wealth of the country he found to be over $62,500,000,000 distributed among 13,000,000 families, of whom 11,500,000 families are those of wage-earners. There are 135,000 families which have an average wealth of $186,000. Seventy-five per cent of our business men are members or adherents of Protestant churches. Of the 68 richest men in the country only 4 are Roman Catholic. There are probably 400 Christian families in this country with an annual income, over and above expenses, averaging $500,000 apiece; and 8000 Christian families with an average income, above expenses, of $25,000 each, and 100,000 Christian families with an average income of $10,000 above expenses. A great share of the $1,400,000,000 added yearly to the capital of the country belongs to Christian business men. The gospel for rich Christian men is not so much that we need their money as that they need to get rid of it, if they would not have their wealth drive them into insanity or prove a curse.

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